F 41.16
G288

FROM THE LIBRARY OF

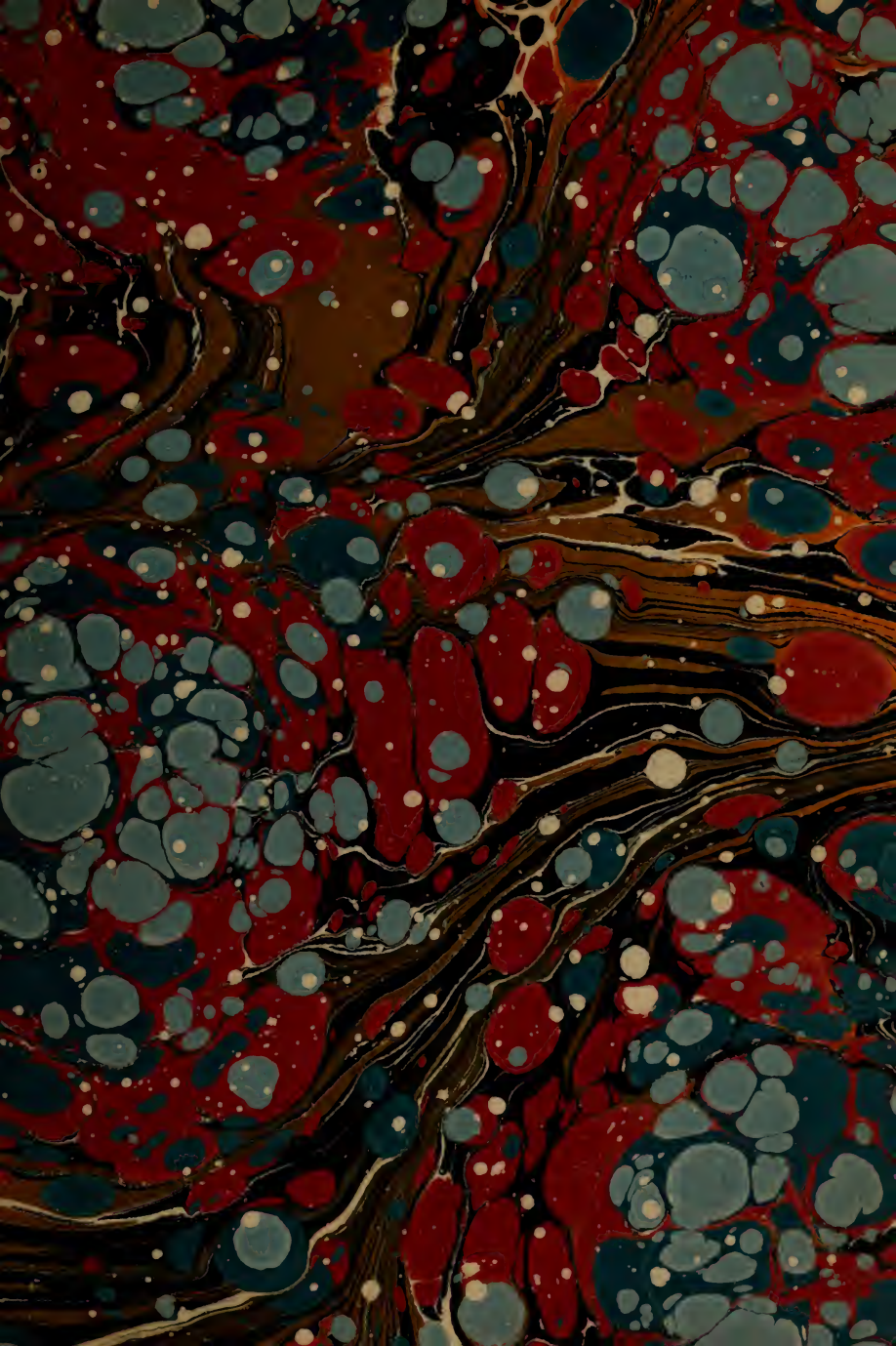
REV. LOUIS FITZGERALD BENSON, D. D.

BEQUEATHED BY HIM TO

THE LIBRARY OF

PRINCETON THEOLOGICAL SEMINARY

SCC
9485



THE SERVICE, DISCIPLINE, AND FORME, OF THE COMMON PRAYERS AND Administration of the Sacraments,

Used in the

English Church of GENEVA.

As it was approved by that most reverend Divine, M. *Iohn Calvin*, And the Church of *Scotland*.

Humbly presented to the most High Court of PARLAMENT, this present yeare, 1641:

LONDON, Printed for *William Cooke* at *Furnifalls Inne*. 1641.

THE SERVICE, DISCIPLINE, AND FORME,

OF THE

COMMON PRAYERS

AND

Administration of the Sacraments,

used in the

English Church of GENEVA.

As it was approved by that most reverend Divine,
M. John Calvin, And the Church of Scotland.

Humbly presented to the most High Court of
PARLIAMENT, this present year, 1644.

LONDON, Printed for William Cole at Furnivals
Inne. 1644.

PRINCETON THEOLOGICAL SEMINARY
DEC 8 1937

WILLIAM STEWART TO THE CHVRCH OF SCOTLAND.

Sonnet.

THou little Church, to whom Christ hath restor'd
The cleare lost light of his Evangell pure:
Thy God doth with all diligence procure,
That with his word, thou maist be still decor'd.

Though thou have long his wholesome truth abhor'd,
Yet his great mercies did thy blindnesse cure,
Submitting thee, unto the carefull cure,
Of such pastours, as truely teach his word.

Out of whose hands (what great thanks) now receive,
All Davids Psalmes, set forth in pleasant verse:
A greater gift of them thou couldst not crave,
Whose endlesse fruit, my pen cannot rehearse:
For here thou hast, for every accident
That may occurre, a doctrine pertinent.

THE CONFESSION OF FAITH,

Used in the English Congregation at GENEVA;

Received and approved by the Church of SCOTLAND.

I beleeve in God the Father Almighty maker of Heaven and Earth.

I [a] Beleeve and confesse [b] my Lord God eternall, infinite, unmeasurable, incomprehensible and invisible, [c] one in substance and [d] three in person, Father, Sonne and holy Ghost, who by his Almighty [e] power and wisdome, hath not only of nothing created Heaven, earth and all things therein contained, and man after his own [g] image, that he might in him be [h] glorified, but also, by his [i] fatherly providence governeth, maintaineth and preserveth the same, according to the [k] purpose of his will.

[a] Rom. 10. [b] Gen. 17. Psal. 63. 139. [c] Gen. 1. [d] Gen. 1. 1 Ioh. 3. Mat. 3. 28. [e] Heb. 1. ov S. [f] Gen. 1. Iere. 32. Psal. 3. [g] Gen. 1. Eph. 4. Col. 3. [h] 1 Cor. 6 Ioh. 17. Pro. 16. [i] Mat. 6. Luke 17. 1 Pet 5. Phil. 4. [k] Eph. 1.

I Believe also and confesse [a] Iesus Christ the onely Saviour and Messias, who being equall with [b] God, made himselfe of no reputation, but tooke on him the shape of a servant, and became [c] man in all things like unto us (sinne except) to [d] assure us of mercy and forgiveneſſe. For when through our Father [e] Adams transgreſſion wee were become children of perdition, there was no meanes to bring us from that yoke of sinne and damnation, [f] but onely Iesus Christ our Lord: who giving us that by [g] grace, which was his by nature, made us through faith the [h] children of God, who when the [i] fulneſſe of time was come, was conceived by the power of the holy Ghoſt, borne of the virgin Mary according to the flesh, and preached in Earth the Gospell of salvation: till at length, by tyranny of the Priests, he was guiltleſſe condemned under Pontius Pilate, the president of Iury, and most sclanderously hanged on the crosse between two theeves as a notorious treſpasser, where taking upon him the [k] punishment of our sins, he delivered us from the curse of the Law.

And in Iesus Christ his onely Sonne our Lord.

which was conceived by the holy Ghoſt, borne of the Virgin Mary.

Suffered under Pontius Pilate, was crucified dead and buried.

[a] Mat. 1. Acts 4. 1 Tim. 1. [b] Joh. 1. Phil. 2: 1 Tim. 3. 1 Joh. 5. Rom. 9. [c] Heb. 2. Philip. 2. 1 Pet. 2. [d] Rom 8. 1 Joh. 2. [e] Gen. 3. Rom. 5. Eph. 2. Gal 3. [f] Acts 4. 1 Pet 2. Isai 28 Rom 9. [g] Joh. 1. Heb. 1. Rom. 1. Psalme 2. [h] Gal. 3. Rom. 8. Joh. 1. Eph. 1. [i] Gala. 4. Rom. 1. Isa. 13. Acts 2. 10. Isa. 7. Luke 5. Rom. 1. 11 Acts. 12. Ioh. 7. Mat. 12, Luke 23. [k] Gala 3.

And foraſmuch as hee, being onely God, could not feele death, neither being only man, could overcome death, he joyned both together, and suffered his humanity to be punished with most cruell death, feeling in himselfe the anger and severe judgment of God, even as if he had beene in the extreme [l] torments of Hell, and therefore cryed with a loud voyce, [m] My God, my God, why hast thou forsaken mee?

He descended into Hell.

Thus of his free mercy without compulsion, hee offered up himselfe as the only sacrifice to purge the sinnes of all the World, so that all other sacrifices for sinne are blasphemous and derogate from the sufficiency hereof. The which death, albeit it did sufficiently [n] reconcile us to God, yet the Scriptures com-

1 Acts 2. 1 Pet. 2. Isa. 53. [m] Psal. 22. Mat. 27. Isa. 53. Hebr. 9. 10. Gal 1. Ro. 4 5. 1 Joh. 1. [n] Colo. 1.

commonly doe attribute our regeneration to his *b* Resurrection. For as by *c* rising againe from the grave the third day, hee *d* conquered death, even so the victory of our faith standeth in his Resurrection: and therefore without the one wee can not feele the benefit of the other. For as by death *e* sinne was taken away, so our righteousnesse was restored by his Resurrection.

The third day he rose againe frō the Earth.

b Rom. 10. 1 Pet. 1. *c* Mat. 28. Acts 10. 1 Cor. 15. *d* Ose 13. 1 Cor. 15. 2 Cor. 13. *e* Rom 4.

And becausse hee would *f* accomplish all things, and take possession for us in his Kingdome, hee *g* ascended into Heaven to enlarge that same Kingdome by the aboundant power of his *h* Spirit: by whom wee are most assured of his continuall *i* intercession toward God the Father for us. And although hee be in *k* Heaven, as touching his corporall presence, where the Father hath now set him at his *l* right hand, committing unto him the administration of all *m* things, aswell in Heaven above, as in the Earth beneath, yet is he *n* present with us his members, even to the end of the World, in preserving and governing us with his effectuall power and grace, who (when all things are *o* fulfilled, which God hath spoken by the mouth of all his Prophets since the World began) will come in the *p* same visible form, in the which he ascended with an unspeakable *q* Majesty, power and company to separate the Lambes from the Goates, the elect from the reprobate: so that *r* none, whether hee be alive then, or dead before, shall escape his judgement.

He ascended into Heaven.

And sitteth at the right hand of God the Father Almighty.

From thence shall hee come to judge the quick and the dead.

f Eph. 4. Joh. 14. Eph. 2. *g* Mar. 16. Luke 24. Acts 1. *i* Cor. 15. *h* Luke 24. Joh. 14. Acts 2. *i* Rom. 8. Heb. 9. 1 Joh. 2. *k* Acts 10. 3. *l* Colo. 3. Rom. 8. Heb. 1. 10. 12. *m* Eph. 1. Philip. 2. Col. 2. *n* Mat. 28. *o* Acts 3. *p* Acts 1. *q* Mat. 25. Philip. 3. *r* Mat 24. 1 Acts 10.

1 Cor. 15. 1 Thess. 4. 2 Thess. 1. 1 Tim. 4.

I believe in the holy Ghost.

MOreover, I beleeve and confesse the holy Ghost, *i* God equall with the Father and the Sonne, who regenerateth and sanctifieth us, ruleth and guideth us into all truth, persuading most assuredly in our *k* consciences, that we be the children of God, brethren to Iesus Christ, and fellow heires with him of life everlasting: yet notwithstanding it is not sufficient to beleeve that God is omnipotent,

i Mat. 3. Joh 5. 1 Pet. 1. 1 Cor. 6. Joh. 16. Acts 17. *k* Rom. 8. Galat. 4.

and mercifull, that Christ hath made satisfaction, or that the holy Ghost hath his power and effect, except wee doe apply the same benefits to our selves which are Gods elect.

I beleeve therefore and confesse one holy Church, The holy Catholick Church, The communion of Saints. which (as members of Iesus Christ the onely head thereof) consent in faith, hope and charity, using the gifts of God, whether they be temporall or spirituall, to the profit and furtherance of the same, which Church is not seene no mans eye, but only knowne to God, who of the lost sonnes of Adam, hath ordained some as vessels of wrath to damnation, and hath chosen others, as vessels of his mercy, to be saved: the which also in due time, hee calleth to integrity of life and godly conversation, to make them a glorious Church to himselfe.

But that Church which is visible and seene to the eye, hath three tokens, or markes, whereby it may be knowne. First the word of God contained in the old and new Testament, which as it is above the authority of the same Church, and onely sufficient to instruct us in all things, concerning salvation, so it is left for all degrees of men, to reade and understand. For without this word neither Church, councell, or decree, can establish any point touching salvation.

The second is the holy Sacraments, to wit, of Baptisme and the Lords Supper, which Sacraments Christ hath left unto us, as holy signes, and seales of Gods promises. For as by Baptisme, once received, is signified that wee (aswell infants, as others of age and discretion) being strangers from God by originall sinne, are received into his family and congregation, with full assurance, that although this roote of sinne lie hid in us, yet to the elect it shall not bee imputed: so the Supper declareth that God, as a most provident Father, doth not on-

b Abac. 2. Rom. 1 10. 1 Ioh. 3. e Ioh. 17. d Mat 16. Ioh 10. Eph. 5. Rom. 8. Cant. 2. e Eph 1. Coloss 1. 1 Cor. 12. f Eph 4. g Eph 4. Phil. 3. Colo 2. h Acts 2. 4. Rom. 11. 1 Cor. 12. Eph. 4. i Rom 11. k Ro 9. Eph 1. l Ro 8. Eph. 5. m Mat. 18. 1 Cor. 15. n Mat. 28. Rom. 10. 2 Cor. 3. Eph. 2 Ioh. 10. 2 Tim. 3. 2 Pet 1. o Eph. 2 Mat. 17. Ioh. 10. p Ioh 20. 2 Tim 3. q Iosu. 1. Ioh. 5. r Eph. 5. Mat. 15. s Mat. 26. 28 Rom. 4. Eph. 5. t Rom. 5. Eph. 2 Tit. 3. Gala. 4. Rom. 7. u Rom. 4. Psalm. 31. w 1 Cor. 11.

ly-

ly feede our bodies, but also spiritually nourish our soules with the [x] graces and benefits of Christ (which the Scripture calleth eating of his flesh, and drinking of his blood) neither must we in the administration of these Sacraments follow mans phantasie, but as Christ himselfe hath ordained, so must they be ministred: and by such as by [y] ordinary vocation are thereunto called. Therefore whosoever reserveth and worshippeth these Sacraments, or contrariwise contemneth them in time and place, procureth to himselfe damnation.

The third marke of this Church is Ecclesiasticall discipline, which standeth in admonition, and correction of faults. The finall end whereof is excommunication, by the consent of the Church determined, if the offender be obstinate. And besides this Ecclesiasticall discipline, I acknowledge to belong to this Church a politicall Magistrate: who ministreth to every man justice, defending the good, and punishing the evill. To whom we must render honour and obedience in all things, which are not [c] contrary to the Word of God.

And as [d] Moses, Ezechias, Iosias, and other godly rulers purged the Church of God from superstition, and idolatry, so the defense of Christs Church appertaineth to the Christian Magistrates, against all idolaters and heretikes, as Papists, Anabaptists, with such like limmes of Antichrist, to roote out all [e] doctrine of Devills and men, as the Masse, purgatory, *Limbus patrum*, prayers to Saints, and for the dead, freewill, distinction of meates, apparrell and dayes, vowes of single life, presence at idole service, mans merits, with such like, which draw us from the societie of Christs Church, wherein standeth [f] onely remission of sinnes, purchased by Christs blood, to all them that beleeve, whether they bee Iewes or Gentiles, and lead us to vaine confidence in creatures, and trust in our owne imaginations. The punishment whereof, although God oftentimes [g] deferreth in this ife: yet after the generall [h] Resurrection,

The forgivenesse of sins.

Resurrection of the body.

x Ieh. 6.
y Heb. 5. Ioh 3.
z Mat. 8. Luke 17. evit. 19. Eccle. 19. 1 Cor. 5.
b Rom 13. Wit. 6. Tit. 3. 1 Pet. 2.
c Acts 5.
d Exo. 32. 2 King. 18. 23 2 Chr. 29. 35.
e 1 Tim. 4. Col 2. Mat. 15. Isa. 29. Heb. 9. 10. Acts 10. 1 Joh 2. Rom. 7. Gala 5. Col. 2. Rom. 14. 1 Tim. 4. Mar. 19. 1 Cor. 7. 1 Cor. 8. 10. 2 Cor. 6. Luke 17. Rom. 3. 1 Cor 3. Gala. 4.
f Isa. 33. Mat. 18. Joh 20. 2 Cor. 5. Rom. 1 20. Eph. 2.
g 2 Pet. 2. Jude. Rom 9.
h Acts 24. 1 Cor. 15. Philip. 15. 1 Thess. 4.

surrection, when our soules and bodies shall rise The Re-
e 2 Thess. 4. 2 Iob. 1. Isa. 30. Iob. 5. againe to immortality, they shall bee *e* damned to surrection
unquenchable fire: and then wee, which have for- of the
saken all mans wisdome to cleave unto Christ, shall dead.
f Mat. 25. heare the joyfull voyce, *f* Come yee blessed of my
Father, inherite yee the Kingdome prepared for
you from the beginning of the World, and so shall
g 1 Thes. 4, 5. Iob. 5. go triumphing with him, in *g* body and soule, to
Isa. 16. remaine everlastingly in glory, where wee shall see
h 1 Cor. 13. God *h* face to face, and shall no more neede one to
1 Ioh. 3. instruct another: for wee shall all know him from
Iere. 31. Heb. 8. the highest to the lowest: to whom with the Sonne
and the holy Ghost bee all praise, honour,
and glory now and ever.
So be it.

OF

OF THE MINISTERS and their Election.

What things are chiefly required In the Ministers.

LEt the Church first diligently consider that the Minister, which is to be chosen, be not found culpable of any such faults, which Saint Paul reprehendeth in a man of that vocation: but contrariwise, indued with such vertues, that he may be able to undertake his charge, and diligently execute the same. Secondly, that he distribute faithfully the Word of God, and minister the Sacraments sincerely, ever carefull not onely to teach his flocke publikely, but also privatly to admonish them, remembring alwayes, that if any thing perish through his default, the Lord will require it at his hands.

Of their office and duty.

BEcause the charge of the Word of God is of greater *a* importance, then that any man is able to dispense therewith, and Saint Paul exhorteth to *b* esteeme them, as Ministers of Christ, and disposers of Gods mysteries, not *c* Lords, or Rulers, as Saint Peter saith, over the flocke: therefore the Pastors or Ministers chiefe office, standeth in *d* preaching the Word of God, and ministring the Sacraments, so that in consolations, judgements, elections and other politicall affaires his *e* counsell, rather then authority taketh place. And if so bee the Congregation upon just cause agree to Excommunicate, then it belongeth to the Minister, according to their *f* generall determination, to pronounce the sentence, to the end that all things may be done *g* orderly and without confusion.

a 1 Cor. 9. Acts. 6. Luke 12.
b 1 Cor. 4. 2 Cor. 4.
c 1 Peter 5. 2 Cor. 1. Mat. 20.
d Mat. 26. 28 Mal. 2. 1 Per. 4. Acts 3. & 16. 1 Cor. 1. 15.
e Acts 20. 2 Cor. 4.
f 1 Cor. 5.
g 1 Cor. 1.

The

The manner of electing the Pastors or Ministers.

THe Ministers and Elders at such times, as there wanteth a Minister, assemble the whole Congregation, exhorting them to advise and consider who may best serve in that roome and office. And if there be choise, the Church appoint two or three upon some certaine day to be examined by the Ministers and Elders.

First, as touching their doctrine, whether he that should be Minister, have good and sound knowledge in the holy Scriptures, and fit and apt gifts to communicate the same to the edification of the people. For the triall whereof, they propose him a theame, or text to be treated privatly, whereby his ability may the more manifestly appeare unto them.

Secondly, they inquire of his life and conversation, if he have in times past lived without slander, and governed himselfe in such sort as the Word of God hath not heard evill, or beene slandred through his occasion, which being severally done, they signifie unto the Congregation whose gifts they find most meete, and profitable for that Ministery: appointing also by a generall consent eight dayes at the least that every man may diligently inquire of his life and manners.

At the which time, the Minister exhorteth them to humble themselves to God, by [a] fasting and prayer, that both their election may be agreeable to his will, and also profitable to the Church. And if in the meane season, any thing be brought against him, whereby hee may be found unworthy by lawfull probations, then is he dismissed, and some other presented. If nothing be alledged: upon some certaine day, one of the Ministers at the morning Sermon presenteth him againe to the Church, framing his Sermon, or some part thereof, to the setting forth of his duty.

[a] Acts 13. & 14. Luke 3.

Then at after-noone, the Sermon ended, the Minister exhorteth them to the election, with the invocation of Gods Name, directing his prayer, as God shall move his heart. In like manner after the election, the Minister giveth thankes to God with request of such things, as shall be necessary for his office.

[b] 1 Cor. 10. Colos. 3. Mat. 9.
[c] 1 Thess. 5. Colos. 4. Eph 5. Philip. 1.

After

After that he is appointed Minister, the people sing a Psalme and depart.

Of the Elders, and as touching their office and Election.

THe Elders must be men of good life, and godly conversation, without blame and all suspition, carefull for the flock, wise, and above all things, fearing God.

Whose office standeth in governing with the rest of the Ministers, in consul ing, admonishing, correcting and ordering all things appertaining to the state of the Congregation. And they differ from the Ministers, in that they preach not the word, nor minister the Sacraments. In assembling the people, neither they without the Ministers, nor the Ministers without them may attempt any thing. And if any of the just number want, the Minister by the consent of the rest, warneth the people thereof, and finally admonisheth them to observe the same order, which was used in chusing the Ministers, as far forth as their vocation requireth.

Of the Deacons and their office and Election.

THe [a] Deacons must be men of good estimation and report, discreet, of good conscience, charitable, wise, and finally indued whith such vertues, as Saint Paul requireth in them. Their office is, to gather the almes diligently, and faithfully to [b] distribute it, with the consent of the ministers, and Elders: also to provide for the sick and impotent persons, having ever a diligent care, that the charity of godly men be not wasted upon loyterers and idle vagabonds. Their election is, as hath been afore rehearsed in the Ministers and Elders.

[a] Acts 6. 1 Tim.

[b] Rom. 12.

We are not ignorant that the Scriptures make mention of a fourth kind of Ministers, left to the Church of Christ, which also are very profitable, where time and place do permit.

c 1 Cor. 2. *These Ministers are called c Teachers or Doctors, whose office is to instruct and teach the faithfull in sound doctrine, providing with all diligence, that the purity of the Gospell be not corrupt, either through ignorance, or evill opinions. Notwithstanding, considering the present state of things, we comprehend under this title such meanes, as God hath in his Church, that it should not bee left desolate, nor yet his doctrine decay, for default of Ministers thereof.*

Therefore to terme it by a word more usuall in these our dayes, we may call it the order of Schooles, wherein the highest degree and most annexed to the Ministery and government of the Church, is the exposition of Gods Word, contained in the old and new Testament.

But because men can not so well profit in that knowledge, except they be first instructed in the tongues and humane sciences, (for now God worketh not commonly by miracles) it is necessary that seed be sowne for the time to come, to the intent that the Church be not left barren, & wast to our posterity, and that Schooles also be erected, and Colledges maintained with just and sufficient stipends wherein youth may be trained in the knowledge and feare of God, that in their ripe age they may prove worthy members of our Lord Iesus Christ, whether it be to rule in civill policy, or to serve in the spirituall ministery, or else to live in godly reverence and subjection.

The weekely assembly of the Ministers, Elders and Deacons.

TO the intent, that the Ministery of Gods Word may be had in reverence, and not brought to contempt through the evill conversation of such, as are called thereunto, and also that faults and vices may not by long suffrance grow at length

to

to extreme inconveniences: it is ordained that every thursday the Ministers and Elders in their assembly or consistory diligently examine all such faults and suspicions, as may be espied, not onely among others, but chiefly among themselves, lest they seeme to be culpable of that which our Saviour Christ *a* reproved in the Pharises, who could espy a mote in another mans eye, and could not see a beame in their own.

a Mat. 7. Luke 6. Rom. 2.

And because the *b* eye ought to be more cleare then the rest of the body, the Minister may not be spotted with any vice, but to the great slander of Gods Word, whose message he beareth. Therefore it is to be understood that there be certaine faults, which if they be deprehended in a Minister, hee ought to be deposed; as heresie, papistry, schisme, blasphemy, perjury, fornication, theft, drunkennesse, usury, fighting, unlawfull games with such like.

b Mat. 6. Luke 11.

Others are more tolerable, if so be that after brotherly admonition he amend his fault: as strange and unprofitable fashion in preaching the Scriptures, curiosity in seeking vaine questions, negligence, aswell in his Sermons, and in studying the Scriptures, as in all other things concerning his vocation, scurrility, flattering, lying, backbiting, wanton words, deceit, covetousnesse, taunting, dissolution in apparell, gesture, and other his doings, which vices as they be odious in all men, so in him that ought to be as an example to others of perfection, in no wise are to bee suffered: especially, if so bee that according to Gods rule, being brotherly advertised, he acknowledge not his fault and amend.

Interpretation of the Scriptures.

EVery weeke once the Congregation assemble to heare some place of the Scriptures orderly expounded. At which time it is lawfull for every man to speake or inquire as God shall move his heart, and the Text minister occasion, so it be without pertinacity or disdaine, as one that rather seeketh to profit then to contend. And if so be any contention rise; then such as are appointed Moderators, either satisfie the party, or else if he seeme to cavill, exhort him to keepe silence, referring

the judgement thereof to the Ministers, and Elders, to be determined in their assembly before mentioned.

¶ When the Congregation is assembled at the houre appointed, the Minister useth this confession, or like in effect, exhorting the people diligently to examine themselves, following in their hearts the tenor of his words.

THE CONFESSION OF *our sinnes.*

O Eternall God and most mercfull Father, wee confesse, and acknowledge here before thy divine Majesty, that we are miserable [a] sinners, conceived and borne in sin and iniquity, so that in us there is no [b] goodnesse. For the [c] flesh evermore rebelleth against the spirit, whereby wee continually transgresse thine holy precepts, and Commandements, and so purchase to our selves through thy just judgement death and damnation. Notwithstanding, O heavenly Father, forasmuch as we are displeased with our selves for the sinnes that we have committed against thee, and do unfainedly repent us of the same, wee most humbly beseech thee for Jesus Christs sake, to shew thy mercy upon us, to forgive us all our sinnes, and to increase thine holy Spirit in us, that we acknowledging from the botome of our hearts our own unrighteousnesse, may from henceforth not only mortifie our sinfull lusts and affections, but also bring forth such fruits, as may be agreeable to thy most blessed will: not for the worthinesse thereof, but for the merits of thy dearly beloved Sonne Iesus Christ our onely Saviour, whom thou hast already given an oblation and offering for our sinnes, and for whose sake we are certainly persuaded, that thou wilt deny us nothing, that wee shall aske in his name, according to thy will. For thy Spirit doth assure our consciences, that thou art our mercifull Father, and so loveſt us thy children through him, that nothing is able to remove thine heavenly grace and favour from us. To thee therefore, O Father, with the Sonne and the holy Ghost be all honour and glory, World without end, So be it.

[a] Rom. 3. Psal. 14.
[b] Gal. 5.
[c] Ier. 3. Isa. 10.

AN-

ANOTHER CONFESSION AND Prayer commonly uſed in the Church of *Edinborough*, on the day of common Prayers.

O Dreadfull and moſt mighty God, thou that from the beginning haſt declared thy ſelfe a conſuming fire, againſt the contemners of thy moſt holy precepts, and yet to the penitent ſinners, haſt alwayes ſhewed thy ſelfe, a favourable Father, and a God full of mercy: we thy creatures, and workmanſhip of thine owne hands, confeſſe our ſelves moſt unworthy to open our eyes unto the Heavens, but farre leſſe to appeare in thy preſence. For our conſciences accuſe us, and our manifeſt iniquities have borne witneſſe againſt us, that we have declined from thee. We have beene polluted with idolatry: wee have given thy glory to creatures, wee have ſought ſupport where it was not to be found, and have lightlyed thy moſt holeſome admonitions. The manifeſt corruption of our lives in all eſtates, evidently proveth, that we have not rightly regarded thy ſtatutes, lawes, and holy ordinances. And this was not onely done, O Lord, in the time of our blindneſſe: but even now, when of thy mercy thou haſt opened unto us an entrance to thine heavenly Kingdome, by the preaching of thine holy Evangell, the whole body of this miſerable Realme ſtill continueth in their former impiety. For the moſt part, alas, following the footſteps of the blinde and obſtinate Princeſſe, utterly deſpiſe the light of thine Evangell, and delight in ignorance and idolatry: others live as a people without God, and without all feare of thy terrible judgements. And ſome, O Lord, that in mouth profeſſe thy bleſſed Evangell, by their ſlanderous life blaſpheme the ſame. We are not ignorant, O Lord, that thou art a righteous judge, that cannot ſuffer iniquity long to be unpuniſhed upon the obſtinate tranſgreſſors, eſpecially, O Lord, when that after ſo long blindneſſe and horrible defection from thee, ſo lovingly, thou calleſt us againe to thy

favour and fellowship, and that yet we doe obstinatly rebell, we have, O Lord, in our extreame misery called unto thee, yea, even when wee appeared utterly to have beene consumed in the fury of our enemies, & then didst thou mercifully incline thine eares unto us. Thou foughtest for us even by thine owne power, when in us there was neither wisdome nor force. Thou alone brakest the yoake from our necks, and set us at liberty, when wee by our foolishnesse had made our selves slaves unto strangers, and mercifully unto this day hast thou continued with us the light of thine Evangell, and so ceasest not to heape upon us benefits, both spirituall and temporall. But yet alas, O Lord, we clearly see, that our great ingratitude craveth farther punishment at thy hands, the signes whereof are evident before our eyes. (For the whispering of sedition: the contempt of thy graces offered, and the maintenance of Idolatry, are assured signes of thy farther plagues to fall upon us in particular for our grievous offences. And this unmeasurable untemperatnesse of the ayre, doth also threaten thine accustomed plague of famine, which commonly followeth ryotous excesse and contempt of the poore, wherewith alas, the whole earth is repleniſhed.)

We have nothing, O Lord, that we may lay betwixt us and thy judgement, but thine only mercy, freely offered unto us in thy deare Sonne our Lord Iesus Christ, purchased to us by his death and passion. For if thou wilt enter into judgement with us thy creatures, and keepe in minde our grievous sinnes and offences, then can there no flesh escape condemnation. And therefore, we most humbly beseech thee, O Father of mercies, for Christ Iesus thy Sonnes sake, to take from us, these stony hearts, who so long have heard, aswell thy mercies, as severe judgements, and yet have not beene effectually moved with the same, and give unto us hearts mollified by thy spirit, that may both conceive and keepe in mind the reverence that is due unto thy Majesty. Looke, O Lord, unto thy chosen children laboring under the imperfections of the flesh, and grant unto us that victory that thou hast promised unto us by Iesus Christ thy son our only Saviour, Mediator and lawgiver. To whom with thee and the holy Ghost be all honor and praise now and ever.

A

A CONFESSION OF SINNES.

and petitions made unto God in the time of our extreame troubles, and yet commonly used in the Churches of *Scotland* before the Sermon.

ETernall and everlasting God, father of our Lord Iesus Christ, thou that shewest mercy and keepest covenant with them that love, and in reverence keepe thy commandements, even when thou powrest forth thy hote displeasure and just judgements upon the obstinat inobedient: We here, prostrate our selves before the throne of thy Majesty, from our hearts confessing, that justly thou hast punished us by the tyranny of strangers, and that more justly thou mayest bring upon us againe the bondage and yoake which of thy mercy for a season thou hast removed: our Kings, Princes, and people in blindnesse have refused the word of thine eternall verity, and in so doing, we have refused the league of thy mercy offered to us, in Iesus Christ thy sonne, which albeit thou now of thy meere mercy hast offered to us againe in such aboundance, that none can be excused by reason of ignorance, yet not the lesse to the judgement of men, impiety overfloweth the whole face of this realm. For the great multitude delight themselves in ignorance and Idolatry: and such alas, as appeare to reverence and imbrace thy word, doe not expresse the fruits of Repentance, as it becommeth the people, to whom thou hast shewed thy selfe so mercifull, and favourable. These are thy just judgements O Lord, whereby thou punishest sin by sin, and man by his owne iniquity, so that there can be no end of sin, except thou prevent us with thy undeserved grace. Convert us therefore, O Lord, and we shall be converted, suffer not our unthankfulnesse to procure of thy most just judgements, that strangers againe impire above us, nether yet that the light of thy Evangell be taken from us. But howsoever it be, that the great multitude be altogether rebellious, and also that in us there remaineth perpetuall

imperfections, yet for the glory of thy owne Name, and for the glory of thy only beloved Sonne Ieſus Chriſt, whoſe verity and Evangell thou of thy meere mercy haſt manifeſted amongſt us: it will pleaſe thee to take us into thy protection, and in thy defence, that all the World may know, that as of thy meere mercy, thou haſt begun this worke of our ſalvation amongſt us, ſo of this ſame mercy thou wilt continue it. Grant us this mercifull Father, for Chriſt Ieſus thy Sonnes ſake, So be it.

¶ *This done, the people ſing a Pſalme all together in a plaine tune: which ended, the Miniſter prayeth for the aſſiſtance of Gods holy Spirit, as the ſame ſhall move his heart, and ſo proceedeth to the Sermon, uſing after the Sermon, this prayer following, or ſuch like.*

A Prayer for the whole ſtate of Chriſts Church.

ALmighty God, and moſt mercifull Father, we humbly ſubmit our ſelves and fall downe before thy Majeſty, beſeeching thee from the botome of our hearts, that this ſeede of thy word, now ſowne among us, may take ſuch deep roote, that neither the burning heate of perſecution cauſe it to wither, neither the thorny cares of this life do choke it, but that as ſeede ſown in good ground, it may bring forth thirty, ſixty and an hundred fold, as thine Heavenly wiſdome hath appointed. And becauſe wee have neede continually to crave many things at thine hands, we humbly beſeech thee, O Heavenly Father, to grant us thine holy Spirit, to direct our petitions, that they may proceed from ſuch a fervent mind as may be agreeable to thy moſt bleſſed will.

And ſeeing that our infirmity is able *c* to doe nothing without thine helpe, and that thou art not ignorant with how many, and great *d* tentations we poore wretches are on every ſide incloſed and compaſſed, let thy ſtrength, O Lord, ſuſtaine our weakeneſſe, that we being defended with the force of the grace may bee ſafely preſerved againſt all aſſaults of Satan, who goeth

c 2 Cor. 3. Ioh. 19. Phil. 2.
d Pſal. 40 1 Pet. 1.

goeth about continually like a *e* roaring Lyon seeking to de- *e* 1 Pet. 5.
voure us. *f* Increase our Faith, O mercifull Father, that we doe *f* Luke, 17.
not swarve at any time from thine Heavenly Word, but augment in us hope & love, with a carefull keeping of all thy Commandements, that no *g* hardnesse of heart, no hypocrisie, *h* no *g* Psal. 95. Heb 3. 4.
concupiscence of the eyes, nor intisements of the World, doe *h* 1 Joh. 2.
draw us away from thine obedience. And seeing we live now in these most perillous times, let thy fatherly providence de- *i* 1 Tim. 4.
fend us against the violence of all our enemies, which do every *l* 2 Pet. 3.
where pursue us, but chiefly against the wicked rage and furi- 2 Tim. 3.
ous uproares of that Romish idole, enemy *k* to thy Christ. Jude. *k* Revel. 12.

Furthermore, for asmuch as by thine holy Apostle we be taught to make our Prayers, and supplications for all men, we pray not only for our selves here present, but beseech thee also, to reduce all such as be yet ignorant, from the miserable captivity of blindnesse and error, to the pure understanding of thine heavenly truth, that we all with one consent and unity of minds, may worship thee our only God and Saviour: and that all Pastors, shepherds, and Ministers, to whom thou hast committed the dispensation of thine holy word, and charge of thy chosen people, may both in their life and doctrine, be found faithfull, setting only before their eyes thy glory, and that by them all poore sheepe which wander and goe astray, may be gathered and brought home to thy fold.

Moreover, because the hearts of rulers are in thine hands, we beseech thee to direct and governe the hearts of all Kings, Princes, and Magistrates, to whom thou hast committed the *l* sword: especially, O Lord, according to our bounden duty *l* Rom. 13. Joh. 19.
we beseech thee to maintaine and increase the noble estate of the Kings Majesty, and his honorable counsell with all the estate and whole body of the common Wealth. Let thy fatherly favour so preserve him, and thine holy Spirit so governe his heart, that he may in such sort execute his office, that thy Religion may be purely maintained, *m* manners reformed, and *m* 1 Tim. 2. Jam. 1.
sinne punished according to the precise rule of thine holy Word.

And for that we be all *n* members of the mysticall body of *n* 2 Cor. 12. Rom. 12.
Christ Iesus, we make our requests unto thee, O Heavenly Father, for all such as are *o* afflicted with any kinde of crosse or *o* Jam. 5.
Tribulation, as Warre, Plague, Famine, sickneesse, Poverty, Im-

prisonment, Persecution, Banishment, or any other kinde of
p 1 Cor. 11. Heb. 13. thy roddes: whether it be p griefe of body, or unquietnesse of mind, that it would please thee to give them patience and constancy, till thou send thé full deliverance out of al their troubles. And finally, O Lord God, most mercifull Father, wee most humbly beseech thee, to shew thy great mercies upon our brethren, which are persecuted, cast in prison, and daily condemned to death for the testimony of thy truth. And though they be utterly destitute of all mans aid, yet let thy sweete comfort never depart from them, but so inflame their hearts with thine holy Spirit, that they may boldly, and chearfully abide such tryall, as thy godly wisdome shall appoint, so that at length aswell by their death, as by their life, the Kingdome of thy Son Iesus Christ may increase and shine through all the World. In whose name we make our humble petitions unto thee, as he hath taught us.

Our Father which art in Heaven, &c.

ALmighty and everliving God, vouchsafe, we beseech thee, to grant us perfit continuance in thy lively faith, augmenting the same in us daily, till we grow to the full measure of our perfection in Christ, whereof we make our confession, saying.

I beleeve in God, &c.

¶ *Then the people sing a Psalme, which ended, the Minister pronounceth one of these blessings, and so the Congregation departeth.*

Num. 6. THe Lord blesse us and save us: the Lord make his face shine upon us, and be mercifull unto us: the Lord turne his countenance towards us, and grant us his peace.

2 Cor. 13. THe grace of our Lord Iesus Christ, the love of God, and communion of the holy Ghost be with us all. So be it.

¶ *It*

¶ *It shall not be necessary for the Minister dayly to repeate all these things before mentioned, but beginning with some manner of confession, to proceed to the Sermon, which ended, he either useth the Prayer for all estates before mentioned, or else prayeth, as the Spirit of God shall move his heart, framing the same according to the time and matter which he hath intreated of. And if there shall be at any time any present plague, famine, pestilence, war, or such like, which be evident tokens of Gods wrath, as it is our part, to acknowledge our sins to be the occasion thereof, so are we appointed by the Scriptures to give our selves to mourning, fasting, and prayer, as the meanes to turne away Gods heavy displeasure. Therefore it shall be convenient, that the Minister at such time, doe not only admonish the people thereof, but also use some forme of prayer, according as the present necessity requireth, to the which he may appoint, by a common consent, some severall day after the Sermon, weekly to be observed.*

Levi. 26. Deut. 28. 1 King. 8. 2 Chr. 24.

¶ *These Prayers that follow, are used in the French Church of* Geneva: *the first serveth for Sunday after the Sermon, and the other that followeth, is said upon Wednesday, which is the day of Common Prayer.*

Another manner of Prayer after the Sermon.

ALmighty God and Heavenly Father, since thou hast promised to grant our requests which we shall make unto thee in the Name of our Lord Iesus Christ thy welbeloved Sonne: and we are also taught by him and his Apostles to assemble our selves in his name, promising that he will be among us, and make intercession for us unto thee, for the obtaining of all such things, as we shall agree upon here in Earth: we therefore (having first thy Commandement to pray for such as thou

haſt appointed rulers and governours over us, and alſo for all things needfull both for thy people, and for all ſorts of men, foraſmuch as our faith is grounded on thine holy word and promiſes, and that we are here gathered together before thy face and in the Name of thy Sonne our Lord Ieſus) we, I ſay, make our earneſt ſupplication unto thee, our moſt mercifull God and bountifull Father, that for Ieſus Chriſts ſake our only Saviour and Mediator, it would pleaſe thee of thine infinite mercy, freely to pardon our offences, and in ſuch ſort to draw and lift up our hearts and affections towards thee, that our requeſts may both proceede of a fervent minde, and alſo be agreeable unto thy moſt bleſſed will and pleaſure, which is only to be accepted.

(.) We beſeech thee therefore, O Heavenly Father, as touching all Princes and Rulers, unto whom thou haſt committed, the adminiſtration of thy juſtice, and namely, as touching the excellent eſtate of the Kings Maieſty and all his honorable counſell with the reſt of the Magiſtrates and commons of the Realme, that it would pleaſe thee to grant him thine holy Spirit, and increaſe the ſame, from time to time in him, that he may with a pure Faith acknowledge Ieſus Chriſt thine only Sonne our Lord, to be King of all Kings, and Governour of all Governours, even as thou haſt given all power unto him both in Heaven and in Earth: and ſo give himſelfe wholy to ſerve him, and to advance his Kingdome in his Dominions, (ruling by thy Word his ſubjects, which be thy Creatures, and the ſheepe of thy paſture) that we being maintained in peace and tranquillity, both here and every where, may ſerve thee in all holineſſe and vertue: and finally being delivered from all feare of enemies, may render thanks unto thee all the dayes of our life.

We beſeech thee alſo, moſt deare Father and Saviour, for all ſuch as thou haſt appointed Miniſters unto thy faithfull people, and unto whom thou haſt committed the charge of ſouls, and the Miniſtry of thine holy Goſpell, that it would pleaſe thee ſo to guide them with thine holy Spirit, that they may be found faithfull and zelous of thy glory, directing alwayes their whole ſtudies unto this end, that the poore ſheepe which be gon aſtray out of the flock, may be ſought out and brought againe unto the Lord Ieſus, who is the chiefe Shepherd and

head

head of all Bishops, to the intent they may from day to day grow and increase in him unto all righteousnesse and holinesse: and on the other part, that it would please thee to deliver all thy Churches from the danger of ravening Wolves, and from hirelings, who seeke their own ambition and profit, and not the setting foorth of thy glory only, and the safegard of thy flock.

Moreover, wee make our prayers unto thee, O Lord God, most mercifull Father, for all men in generall, that as thou wilt be known to be the Saviour of all the World by the redemption purchased by thine only Sonne Iesus Christ: even so that such as have beene hitherto holden captive in darkenesse and ignorance for lack of the knowledge of thy Gospell, may through the preaching thereof, and the cleare light of thine holy Spirit, be brought into the right way of salvation, which is to know that thou art only very God, and that he, whom thou hast sent, is Iesus Christ: likewise that they whom thou hast already endued with thy grace, and illuminated their hearts with the knowledge of thy Word, may continually increase in godlinesse, and be plenteously inriched with spirituall benefits: so that we may altogether worship thee, both with heart and mouth, and render due honor and service unto Christ our Master, King and Law-maker.

In like manner, O Lord of all true comfort, we commend unto thee in our prayers all such persons, as thou hast visited and chastised by thy crosse and tribulation: all such people as thou hast punished with pestilence, war, or famine: and all other persons afflicted with poverty, imprisonment, sickenesse, banishment, or any like bodily adversity, or hast otherwise troubled and afflicted in spirit: that it would please thee to make them perceive thy fatherly affection toward them, that is, that these crosses be chastisings for their amendment, to the intent that they should unfainedly turne unto thee, and so by cleaving unto thee might receive full comfort and be delivered from all manner of evill. But especially we commend unto thy divine protection all such which are under the tyranny of Antichrist, and both lack this food of life, and have not liberty to call upon thy Name in open assembly: chiefly, our poore brethren which are imprisoned and persecuted by the enemies of thy Gospell, that it would please thee, O Father, of consolations, to strengthen them by the power of thine holy Spirit, in such

sort as they never shrinke backe, but that they may constantly persevere in thine holy vocation, and so to succour and assist them as thou knowest to be most expedient, comforting them in their afflictions, maintaining them in thy safegard against the rage of Wolves, and increasing in them the gifts of thy Spirit, that they may glorifie thee their Lord God, both in their life and in their death.

If the Lords Supper bee Ministred, then is here added this clause.

Finally, O Lord God most deare Father, we beseech thee to grant unto us also, which are here gathered together in the Name of thy Sonne Iesus, to heare his word preached, * that we may acknowledge truly and without hypocrisie, in how miserable a state of perdition we are in by nature, and how worthily we procure unto our selves everlasting damnation, heaping up from time to time thy grievous punishments toward us, through our wicked and sinfull life, to the end that (seeing there remaineth no sparke of goodnesse in our nature, and that there is nothing in us, as touching our first Creation, and that which we receive of our parents, meete to enjoy the heritage of Gods Kingdome) we may wholy render up our selves with all our hearts and with an assured confidence unto thy dearely beloved Sonne Iesus our Lord, our only Saviour and Redeemer, to the intent that he dwelling in us, may mortifie our old man, that is to say, our sinfull affections, and that we may be renewed into a more godly life, whereby thine holy Name (as it is worthy of all honor) may be advanced and magnified throughout the World, and in all places: likewise that thou mayst have the tuition and governance over us, and that we may learne dayly more and more to humble and submit our selves unto thy Majesty, in such sort that thou maist be counted King and governour over all, guiding thy people with the Scepter of thy word, and by the vertue of thine holy Spirit, to the confusion of thine enemies, through the might of thy truth and righteousnesse, so that by this meanes all power and height which withstandeth thy glory, may be continually throwen dowen, and abolished, unto such time, as the full and perfect face of thy Kingdome shall appeare, when thou shalt shew thy selfe in judgement in the person of thy Son: wherby also we with the rest of thy Creatures, may render unto thee perfect and true obedience, even as thine heavenly Angels do apply themselves only to the performing of thy Commandements:

* And to celebrate his holy Supper.

Hallowed bee thy Name.

Thy Kingdome come.

Thy will be done.

ments : so that thine only will may be fulfilled without any contradiction, and that every man may bend himselfe to serve and please thee, renouncing their own wills, with all the affections and desires of the flesh. Grant us also, good Lord, that we thus walking in the love and dread of thine holy Name, may be nourished through thy goodnesse, and that we may receive at thine hands all things expedient and necessary for us, and so use thy gifts peaceably and quietly, to this end, that when we see that thou hast care of us, we may the more affectuously acknowledge thee to be our Father, looking for all good gifts at thine hand, and by withdrawing and pulling back all our vaine confidence from Creatures, may set it wholy upon thee, and so rest only in thy most bountiful mercy. And forsomuch as whiles we continue here in this transitory life, we are so miserable, so fraile, and so much enclined unto sin, that we fall continually and swarve from the right way of thy Commandements, we beseech thee pardon us our innumerable offences, whereby we are in danger of thy judgement and condemnation, and forgive us so freely, that death and sin may hereafter have no title against us, neither lay unto our charge the wicked roote of sin, which doth evermore remaine in us : but grant that by thy Commandement we may forget the wrongs which other do unto us, and in stead of seeking vengeance, may procure the wealth of our enemies. And forasmuch as of our selves we are so weake, that we are not able to stand upright one minute of an houre, and also that we are so belayd, and assaulted evermore with such a multitude of so dangerous enemies, that the devill, the World, sin, and our own concupiscences do never leave off to fight against us : let it be thy good pleasure to strengthen us with thy holy Spirit, and to arme us with thy grace, that thereby we may be able constantly to withstand all tentations, and to persevere in this spirituall battel against sin, untill such time as we shall obtaine the full victory, and so at length may triumphantly rejoyce in thy Kingdom, with our Captaine, and governour Iesus Christ our Lord.

Give us this day our daily bread.

And forgive us our trespasses.

And lead us not into tentation.

¶ This

¶ This Prayer following is vsed to be said after the Sermon on the day which is appointed for common Prayer: and it is very proper for our state and time, to move us to true repentance, and to turne back Gods sharpe rods which yet threatenus.

Another Prayer.

GOd Almighty and Heavenly Father, we acknowledge in our consciences and confesse, as the truth is, that we are not worthy to lift up our eyes unto Heaven, much lesse meete to come into thy presence, and to be bold to thinke that thou wilt heare our Prayers, if thou have respect to that which is in us: for our consciences accuse us, and our own sins doe beare witnesse against us: yea, and we know that thou art a righteous Iudge, which doest not count sinners righteous, but punishest the faults of such as transgresse thy Commandements. Therefore, O Lord, when we consider our whole life, we are confounded in our own hearts, and cannot chuse but be beaten down, and as it were despaire, even as though we were already swallowed up in the deepe goulfe of death. Notwithstanding, most mercifull Lord, since it hath pleased thee of thine infinite mercy, to command us to call upon thee for helpe, even from the deepe bottome of Hell: and that the more lack and default we feele in our selves, so much the rather we should have recourse unto thy Soveraigne bounty: since also thou hast promised to heare and accept our requests and supplications without having any respect to our worthinesse, but only in the Name, and for the merits of our Lord Iesus Christ, whom alone thou hast appointed to be our intercessor and advocate: we humble our selves before thee, renouncing all vaine confidence in mans helpe, and cleave only to thy mercy, and with full confidence call upon thine holy Name to obtaine pardon for our sins.

First,

First, O Lord, besides the innumerable benefits which thou doest universally bestow upon all men in Earth, thou hast given us such speciall graces, that it is not possible for us to rehearse them, no nor sufficiently to conceive them in our minds. As namely, it hath pleased thee to call us to the knowledge of thine holy Gospell drawing us out of the miserable bondage of the Devill, whose slaves we were, and delivering us from most cursed idolatry and wicked superstition, wherein we were plunged, to bring us into the light of thy truth. Notwithstanding such is our obstinacy and unkindnesse, that not only we forget those thy benefits, which we have received at thy bountifull hand: but have gone astray from thee, and have turned our selves from thy Law, to goe after our own concupiscence and lusts, and nether have given worthy honor and due obedience to thine holy word, nether have advanced thy glory, as our duty required. And although thou hast not ceased continually to admonish us most faithfully by thy word, yet we have not given eare to thy fatherly admonition.

Wherefore, O Lord, we have sinned and have grievously offended against thee, so that shame and confusion appertaineth unto us: and we acknowledge that we are altogether guilty before thy judgement, and that if thou wouldest intreat us according to our demerits, we could looke for none other then death and everlasting damnation. For although we would goe about to cleare and excuse our selves, yet our own conscience would accuse us, and our wickednesse would appeare before thee to condemne us. And in very deede, O Lord, we see by the corrections which thou hast already used towards us, that we have given thee great occasion to be displeased with us: for seeing that thou art a just and an upright judge, it can not be without cause, that thou punishest thy people. Wherfore, forasmuch as we have felt thy stripes, we acknowledge that we have justly stirred up thy displeasure against us, yea, and yet we see thine hand lifted up to beate us a fresh: for the rods and weapons wherewith thou art accustomed to execute thy vengeance, are already in thine hand: and the threatnings of thy wrath, which thou usest against the wicked sinners, be in full readinesse.

Now though thou shouldest punish us, much more grievously, then thou hast hitherto done, and that, whereas we

have received one ſtripe, thou wouldeſt give us an hundred: yea, if thou wouldeſt make the curſes of thine old Teſtament, which came then upon thy people Iſrael, to fall upon us, we confeſſe that thou ſhouldeſt doe therein very righteouſly, and wee can not deny, but wee have fully deſerved the ſame.

Yet Lord, for ſomuch as thou art our Father, and we be but Earth and ſlyme: ſeeing thou art our maker, and we the workemanſhip of thine Hands: ſince thou art our Paſtor, and we thy flock: ſeeing alſo that thou art our Redeemer, and we are the people whom thou haſt bought: finally, becauſe thou art our God, and we thy choſen heritage, ſuffer not thine anger ſo to kindle againſt us, that thou ſhouldeſt puniſh us in thy wrath, neither remember our wickedneſſe, to the end to take vengeance thereof, but rather chaſtiſe us gently according to thy mercy.

Truth it is, O Lord, that our miſdeeds have enflamed thy wrath againſt us, yet conſidering that we call upon thy Name, and beare thy marke and badge, maintaine rather the worke that thou haſt begun in us by thy free grace, to the end that all the World may know that thou art our God and Saviour. Thou knoweſt that ſuch as be dead in grave, and whom thou haſt deſtroyed and brought to confuſion, will not ſet forth thy praiſes, but the heavy ſoules, and comfortleſſe, the humble hearts, the conſciences oppreſſed and loden with the grievous burthen of their ſins, and therefore thirſt after thy grace, they ſhall ſet forth thy glory and praiſe.

Thy people of *Iſrael* oftentimes provoked thee to anger through their wickedneſſe, whereupon thou didſt, as right required, puniſh them: but ſo ſoone as they acknowledged their offences, and returned to thee, thou didſt receive them alwayes to mercy: and were their enormities and ſins never ſo grievous, yet for thy covenants ſake, which thou hadſt made with thy ſervants Abraham, Iſaak, and Iakob, thou haſt alwayes withdrawn from them the rods, and curſes which were prepared for them, in ſuch ſort that thou didſt never refuſe to heare their Prayers.

We have obtained by thy goodneſſe a far more excellent Covenant which we may alledge, that is, the covenant which thou firſt madeſt and eſtabliſh'ſt by the Hand of Ieſus our Saviour,

our, and was also by thy Divine providence written with his Blood, and sealed with his Death and Passion.

Therefore, O Lord, we renouncing our selves, and all vaine confidence in mans helpe, have our only refuge to this thy most blessed Covenant, whereby our Lord Iesus, through the offering up of his body in sacrifice, hath reconciled us unto thee. Behold therefore, O Lord, in the face of thy Christ, and not in us, that by his intercession thy wrath may be appeased, and that the bright beames of thy countenance may shine upon us to our great comfort and assured salvation: and from this time forward vouchsafe to receive us under thine holy tuition, and governe us with thine holy Spirit, whereby we may be regenerate anew unto a far better life, so that thy Name may be sanctified.

Thy Kingdome come, Thy will be done even in Earth as it is in Heaven: Give us this day our daily bread: And forgive us our dettes, even as we forgive our detters: And lead us not into tentation; but deliver us from evill; For thine is the Kingdome, and the power and the glory, for ever and ever, Amen.

And albeit we are most unworthy in our own selves, to open our mouths, and to intreate thee in our necessities, yet for so much as it hath pleased thee to command us to pray one for another, we make our humble prayers unto thee for our poore brethren, and members, whom thou dost visite and chastise with thy Rods and corrections, most instantly desiring thee, to turne away thine anger from them. Remember, O Lord, we beseech thee, that they are thy children, as we are: and though they have offended thy Majesty, yet that it would please thee not to cease to proceede in thine accustomed bounty and mercy, which thou hast promised should evermore continue towards thine Elect. Vouchsafe therefore, good Lord, to extend thy pity upon all thy Churches, and towards all thy people, whom thou dost now chastise either with Pestilence, or War, or such like thine accustomed Rods, whether it be by sickneſſe, prison or poverty, or any other affliction of conscience and minde: that it would please thee to comfort them as thou knowest to be most expedient for them, so that thy Rods may be instructions for them to assure them of thy favour, and for

their amendment, when thou shalt give them constancy and patience, and also aswage and stay thy corrections: and so at length by delivering them from all their troubles, give them most ample occasion to rejoyce in thy mercy, and to praise thine holy Name: chiefly that thou wouldest, O Lord, have compassion aswell on all, as on every one of them that employ themselves for the maintainance of thy truth: strengthen them O Lord, with an invincible constancy, defend them, and assist them in all things and every where: overthrow the crafty practises and conspiracies of their enemies and thine, bridle their rage, and let their bould enterprises which they undertake against thee and the members of thy Sonne turne to their own confusion: and suffer not thy Kingdome of Christians to be utterly desolate, nether permit that the remembrance of thine holy Name be cleane abolished in Earth, nor that they, among whom it hath pleased thee to have thy praises celebrated, be destroyed, and brought to nought, and that the Turkes, Pagans, Papists, and other Infidels might boast themselves thereby and blaspheme thy Name.

PRAYERS VSED IN THE Churches of *Scotland*, in the time of their persecution by the Frenchmen, but principally when the Lords Table was to be ministred.

ETernall and everliving God, Father of our Lord Iesus Christ, we thy Creatures and the workmanship of thine own hands, sometimes dead by sin, and thrall to Satan by means of the same, but now of thy meere mercy called to liberty and life, by the preaching of thine Evangel, doe take upon us this boldnesse, (not of our selves, but of the Commandement of thy deare Sonne our Lord Iesus Christ) to powre forth before thee the petitions and complaints of our troubled hearts, oppressed with feare and wounded with sorrow. True it is, O Lord, that we are not worthy to appeare in thy presence, by the reason of our manifold offences, nether yet are we worthy to obtaine any comfort of thy hands, for any righteousnes that is in us

But

But seeing, O Lord, that to turne backe from thee, and not to call for thy support in the time of our trouble, it is the enterance to death, and the plaine way to desperation: we therefore confounded in our selves (as the people that on all sides is assaulted with sorrowes) doe present our selves before thy Majesty, as our Soveraigne Captaine and only Redeemer Iesus Christ hath commanded us, in whose name, and for whose obedience, we humbly crave of thee remission of our former iniquities, aswell committed in matters of Religion, as in our lives and conversation. The examples of others that have called unto thee in their like necessities, give unto us experience, that thou wilt not reject us, neither yet suffer us for ever to be confounded. Thy people Israel did oftentimes decline from thy Lawes, and did follow the vanity of superstition and idolatry; and oftentimes didst thou correct and sharply punish them, but thou didst never utterly despise them, when in their miseries unfainedly they turned unto thee. Thy Church of the Iewes were sinners, O Lord, and the most part of the same did consent to the death of thy deare Sonne our Lord Iesus Christ, and yet didst not thou despise their prayers, when in the time of their grievous persecution they called for thy support. O Lord, thou hast promised no lesse to us, then thou hast performed to them, and therefore take we boldnesse at thine own Commandement, and by the promise of our Lord Iesus Christ, most humbly do crave of thee, that as it hath pleased thy mercy, partly to remove our ignorance and blindnesse, by the light of thy blessed Evangell, that so it may please thee to continue the same light with us, till that thou deliver us from all calamitie and trouble. And for this purpose, O Lord, it will please thee to thrust out faithfull workemen in this thy harvest within this Realme of *Scotland*, to the which after so long darknesse of Papistry and superstition, thou hast offered the truth of thine Evangel in all pureneſſe & simplicity: continue this thy grace with us, O Lord, and purge this Realme from all false teachers, from dum dogs, dissembled hypocrits, cruell Wolves, and all such as shew themselves enemies to thy true Religion.

But now, O Lord, the dangers which appeare and the trouble which increaseth by the cruell tyranny of forsworne strangers, compelleth us to complaine before the Throne

of thy mercy, and to crave of thee protection and defence againſt their moſt injuſt perſecution. That Nation, O Lord, for whoſe pleaſure and for defence of whom we have offended thy Majeſty, and violated our faith, oft breaking the leagues of unity and concord, which our Kings and governours have contracted with our neighbours: that Nation, O Lord, for whoſe alliance our fathers and predeceſſors have ſhed their blood, and we (whom now by tyranny they oppreſſe,) have oft ſuſtained the hazard of battell: that Nation finally to whom alwayes we have beene faithfull, now after their long practiſed deceit, by manifeſt tyranny doe ſeeke our deſtruction, worthily and juſtly mayſt thou, O Lord, give us to be ſlaves unto ſuch tyrants, becauſe for the maintainance of their friendſhip, we have not feared to breake our ſolemne othes made unto others, to the great diſhonour of thine holy Name: and therefore juſtly mayeſt thou puniſh us by the ſame Nation for whoſe pleaſure we feared not to offend thy divine Majeſty. In thy preſence, O Lord, we lay for our ſelves no kinde of excuſe, but for thy deare Sonne Ieſus Chriſts ſake, we cry for mercy, pardon and grace. Thou knoweſt, O Lord, that their crafty wits, in many things have abuſed our ſimplicity: for under pretence of the maintenance of our liberty, they have ſought, and have found the way (unleſſe thou alone confound their counſels) to bring us in their perpetuall bondage. And now the rather, O Lord, doe they ſeeke our deſtruction, becauſe we have refuſed that Roman Antichriſt, whoſe Kingdome they defend, in dayly ſheading the blood of thy Saints. In us, O Lord, there is no ſtrength, no Wiſdome, no number nor judgement, to withſtand their force, their craft, their multitude and diligence: and therefore, looke thou upon us, O Lord, according to thy mercy. Behold the tyranny uſed againſt our poore brethren and ſiſters, and have thou reſpect to that deſpiteſull blaſphemy which unceſſantly they ſpew forth againſt thine eternall truth. Thou haſt aſſiſted thy Church even from the beginning, and for the deliverance of the ſame, thou haſt plagued the cruell perſecutors from time to time. Thy hand drowned Pharao: Thy ſword devoured Amalec: Thy power repulſed the pride of Senacherib: And thine Angell ſo plagued Herod, that Wormes and Lice were puniſhers of his pride. O Lord, thou remaineſt one for ever, thy nature is unchangeable,

able, thou canst not but hate cruelty, pride, oppression and murther; which now the men whom we never offended pretend against us: Yea farther, by all meanes they seeke to banish from this Realme thy deare Sonne our Lord Iesus Christ, the true preaching of his word and faithfull Ministers of the same, and by tyranny they pretend to maintaine most abhominable idolatry, and the pompe of that Roman Antichrist. Looke thou therefore upon us, O Lord, in the multitude of thy mercies, stretch out thine Arme, and declare thy selfe Protector of thy truth, represse the pride, and dant thou the fury of these cruell persecutors: suffer them never so to prevaile against us, that the brightnesse of thy word be extinguished in this Realme, but whatsoever thou hast appointed in thine eternall counsell to become of our bodies: yet we most humbly beseech thee for Iesus Christs thy Sonnes sake, so to maintaine the purity of thine Evangel within this Realme, that we and our posterity may enjoy the fruition thereof, to the praise and glory of thine holy Name, and to our everlasting comfort. And this we most affectuously desire of thy mercy, by the merits, and intercession of our Lord Iesus Christ. To whom with thee and the holy Ghost be all honour, glory, praise, and benediction, now and ever. So be it.

This is added so oft as the Lords Table is Ministred.

NOw last, O Lord, we that be here assembled to celebrate the Supper of thy deare Sonne our Lord Christ, who did not only once offer his Body, and shead his Blood upon the Crosse for our full redemption: but also to keepe us in recent memory of that his so great a benefit, provided that his Body and Bloud shud be given to us to the nourishment of our soules: We, I say, that presently are conuened, to be partakers of that his most holy Table, most humbly doe beseech thee, to grant us grace, that in sincerity of heart, in true faith, and with ardent and unfained zeale, we may receive of him so great a benefit, to wit, that fruitfully we may possesse his Body

and

and his Blood, yea, Iesus Christ himselfe very God and very man; who is that Heavenly Bread which giveth life unto the World. Give us grace O Father, so to eate his flesh and to drinke his blood, that hereafter we live no more in our selves, and according to our corrupt nature, but that he may live in us, to conduct and guide us to that most blessed life that abideth for ever.

Grant unto us O Heavenly Father, so to celebrate this day the blessed memory of thy deare Sonne, that we may be assured of thy favour and grace towards us. Let our Faith so be exercised, that not only we may feele the increase of the same, but also, that the cleare confession thereof, with the good works proceeding of it, may appeare before men to the praise and glory of thine holy Name, which art God everlasting blessed for ever. So be it.

¶ *A thanksgiving unto God after our deliverance from the tyranny of the Frenchmen, with Prayers made for the continuance of the peace betwixt the Realmes of England and Scotland.*

NOw, Lord, seeing that we injoy comfort both in body and Spirit, by reason of this quietnesse of thy mercy granted unto us, after our most desperate troubles, in the which we appeared utterly to have been overwhelmed: We praise and glorifie thy mercy and goodnesse, who pitiously looked upon us when we in our own selves were utterly confounded. But seeing, O Lord, that to receive benefits at thy hands, and not to be thankfull for the same, is nothing else but a seale against us in the day of Iudgement; We most humbly beseech thee, to grant unto us hearts so mindfull of the calamities past, that we continually may feare to provoke thy justice to punish us with the like or worse plagues. And seeing that when we by our own power were altogether unable to have freed our selves from the tyranny of strangers, and from the bondage and thraldome pretended against us, thou of thine especiall goodnesse didst move the hearts of our neighbours (of whom we

had

had deserved no such favour) to take upon them the common burthen with us, and for our deliverance, not only to spend the lives of many, but also to hazard the estate and tranquillity of their Realme and common-wealth: Grant unto us, O Lord, that with such reverence we may remember thy benefits received, that after this in our default, we never enter into hostility against the Realme and Nation of England. Suffer us never, O Lord, to fall to that ingratitude and detestable unthankfulnesse, that we shall seeke the destruction and death of those, whom thou hast made instruments to deliver us from the tyranny of mercylesse strangers. Dissipate thou the counsells of such as deceitfully travell to stirre the hearts of the inhabitants of either Realme against the other: Let their malicious practises be their own confusion, and grant thou of thy mercy that love, concord, and tranquillity, may continue and encrease amongst the inhabitants of this isle, even to the comming of the Lord Iesus Christ, by whose glorious Evangel, thou of thy mercy dost call us both, to unity, peace and Christian concord: The full perfection whereof we shall possesse in the fulnesse of thy Kingdome, when all offences shall be removed, iniquity shall be suppressed, and thy chosen children be fully endued with that perfect glory, in the which now our Lord Iesus reigneth. To whom with thee and the holy Ghost, be all honour praise and glory now and ever. So be it.

A PRAYER VSED IN THE assembly of the Church, aswell particular as generall.

ETernall and everliving God, Father of our Lord Iesus Christ, thou that of thine infinite goodnesse, hast chosen to thy selfe a Church, unto the which ever from the fall of man thou hast manifested thy selfe, first by thine own voyce to Adam, next to Abraham and his seede, then to all Israel, by the publication of thy holy Law, and last by sending of thy only Sonne our Lord Iesus Christ, that great Angel of thy Counsell into this World, and clad with our nature, to teach unto us thy holy will, and to put an end to all Revelations and pro-

phecies: who also elected to himselfe Apostles, to whom after his Resurrection he gave commandement to publish, and preach his Evangel to all Realmes and Nations, promising to be with them even to the end of the World: yea, and moreover, that whersoever two or three were gathered together in his Name, that he would be there in the midst of them, not only to instruct and teach them, but also to ratifie and confirme such things as they shall pronounce or decree by thy word. Seeing, O Lord, that this hath beene thy love and fatherly care towards thy Church, that not only thou plantedst it, rules and guides the chosen in the same by thine holy Spirit and blessed Word: but also that when the externall face of the same is polluted, and the visible body falleth to corruption, then thou of thy mercies, provideſt that it may be purged, and restored againe to the former purity, aswell in doctrine as in manners, whereof thou hast given sufficient document from age to age, but especially now, O Lord, after this publike defection from thy truth and blessed ordinance, which our Fathers and we have seene in that Romane Antichrist and in his usurped authority.

Now (I meane) O Lord, hast thou reveiled thy selfe and thy beloved Sonne Iesus Christ, clearely to the World againe, by the true preaching of his blessed Evangel, which also of thy mercy is offered unto us within this Realme of Scotland, and of the same thy mercy hast made us Ministers, and burthened us with a charge within thy Church.

But, O Lord, when we consider the multitude of enemies that oppone themselves unto thy truth, the practises of Satan, & the power of those that resist thy Kingdome, together with our own weakneſſe, few number and manifold imperfections; we cannot but feare the sudden way taking of this thy great benefit: and therefore, destitute of all worldly comfort, we have refuge to thy only mercy and grace, most humbly beseeching thee for Christ Iesus thy Sons sake, to oppone thine own power to the pride of our enemies, who cease not to blaspheme thine eternall truth.

Give unto us, O Lord, that presently are assembled in thy Name, such abundance of thy holy Spirit, that we may see those things that shall be expedient for the advancement of thy glory, in the midst of this perverse and stubborne generation,

tion, give us grace, O Lord, that universally among our selves, we may agree in the unity of true doctrine. Preserve us from damnable errors, and grant unto us such purity and cleanneſſe of life, that we be not slanderous to thy blessed Evangel.

Blesse thou so our weake labours, that the fruits of the same may redound to the praise of thy holy Name, to the profit of this present generation, and of the posterity to come, through Iesus Christ our Lord, to whom with thee and the holy Ghost be all honor and praise now and ever.

The order of Baptisme.

The transgression of Gods Ordinance is called iniquity and idolatry, and is compared to witch-craft and sorcery, 1 Sam. 15. How dangerous also it is to enterprise any thing rashly, or without the warrant of Gods Word, the example of Saul, Oza, Ozias, Nadab & Abihu ought sufficiently to warne us. 1 Sam. 13. 2 Sam. 6. 2 Chro. 26. Levi. 10. Num. 3.

¶ First note, that forasmuch as it is not permitted by Gods Word, that women should preach or Minister the Sacraments, and it is evident, that the Sacraments are not ordained of God to be used in private corners, as charmes, or sorceries, but left to the Congregation, and necessarily annexed to Gods Word, as seales of the same: therefore the infant which is to be baptised, shall be brought to the Church on the day appointed, to common Prayer and preaching, accompanied with the father and Godfather. So that after the Sermon, the child being presented to the Minister, he demandeth this question.

DOe you present this Child to be Baptised, earnestly desiring that he may be ingrafted in the mysticall body of Iesus Christ? The answer.

Yea, we require the same.

The Minister proceedeth.

THen let us consider, dearly beloved, how Almighty God hath not only made us his children by *a* adoption, and received us into the fellowship of his Church: but also hath promised that he will be our *b* God, and the God of our children unto the thousandth generation, which thing as he confirmed to

a Rom. 8. Gala. 4. Eph. 1. 2.
b Gen. 17. Exo. 20. Deut. 7. Isa. 59.

c Gen. 17. Rom. 4. his people of the old Testament by the Sacrament of c Circumcision, so hath he also renewed the same to us in his new
d Colo. 2. Gala. 3. Acts, 2. Testament by the Sacrament of d Baptisme: doing us thereby to wit, that our infants appertaine to him by covenant, and therefore ought not to be defrauded of those holy signes and
e Acts 10. badges e whereby his children are knowne from Infidels and Pagans.

Neither is it requisite, that all those that receive this Sacrament, have the use of understanding and Faith; but chiefly that
f Acts 2. 1 Cor. 7. they be contained under the name of f Gods people: so that remission of sins in the blood of Christ Iesus doth appertaine unto them by Gods promise, which thing is most evident by Saint Paul, who pronounceth the children begotten and borne (either of the parents being faithfull) to be cleane and holy. Also our Saviour Christ admitteth children to his presence, imbracing and blessing them, which testimonies of the holy Ghost, assure us, that infants be of the number of Gods people, and that remission of sinnes doth also appertaine to them in Christ. Therefore without injury they cannot be debarred from the common signe of Gods children. And yet is not this outward action of such necessity, that the lack thereof should be hurtfull to their salvation, if that, prevented by death, they may not conveniently be presented to the Church. But we (having respect to that obedience, which Christians owe to the voyce and ordinance of Christ Iesus, who commanded to preach and baptise all without exception) do judge them only unworthy of any fellowship with him, who contemptuously refuse such ordinary meanes, as his wisdom hath appointed to the instruction of our dull senses.

g Mat. 3. 1 Per. 3. 1 Ioh. 5. 1 Cor. 10. h Eph. 2. i Rom. 7. k Rom. 4. Gala. 3. Col. 2. l Rom. 6. Gal. 3. As Judas, Simon Magus, Hymenæus, Alexander, Hilletus.

Furthermore it is evident, that Baptisme was ordained to be ministred in the element of g water, to teach us, that like as water outwardly doth wash away the filth of the body, so inwardly doth the vertue of Christs blood purge our soules from that corruption and deadly poison, wherewith h by nature we were infected, whose venemous dregges, although they continue in this our flesh, yet by the merits of his death i are not imputed unto us, because the justice of Iesus Christ is made k ours by Baptisme: not that we thinke any such vertue or power to be included in the visible water or outward action (for many have been baptised, and yet never inwardly purged)

but that our Saviour Christ, who commanded Baptisme to be ministred, will by the power of his holy Spirit effectually worke in the hearts of his *m* elect in time convenient, all that is meant and signified by the same. And this the Scripture calleth our *n* regeneration, which standeth chiefly in these two points, in mortification, that is to say, a resisting of the rebellious lustes of the flesh, and in newnesse of life, whereby we continually strive to walke in that pureneſse and perfection, wherewith we are clad in Baptisme.

m Act. 2 15.

n Eph. 3. 1 Cor. 12. Rom. 6. Coloss. 2.

And although we in the journey of this life be incumbred with many enemies, which in the way assaile us, yet fight we not without fruit. For this continuall battell which we fight against sin, death and Hell, is a most infallable argument, that God the Father, mindfull of his promise made unto us in Christ Iesus, doth not only give us motions and courage to resist them, but also assurance to overcome, and obtaine victory. Wherefore, dearly beloved, it is not only of necessity that we be once baptised, but also it much profiteth oft to be present at the ministration thereof, that we (being put in minde of the league and covenant made between God and us, that he will be our God and we his people, he our father, and we his children) may have occasion aswell to try our lives past, as our present conversation, and to prove our selves, whether we stand fast in the faith of Gods Elect, or contrariwise, have strayed from him through *o* incredulity and ungodly living: whereof if our consciences doe accuse us, yet by hearing the loving promises of our Heavenly Father (who calleth all men to mercy by *p* repentance) we may from hence forth walke more warily in our vocation. Moreover, yee that be fathers and mothers may take hereby most singular comfort, to see your children, thus received into the bosom of Christs Congregation, whereby you are dayly admonished, that ye nourish and bring up the children of Gods favour and mercy, over whom his fatherly providence *q* watcheth continually, which thing as it ought greatly to rejoyce you, knowing that *r* nothing can come unto them without his good pleasure, so ought it to make you diligent and carefull, to nurture and instruct them in the true knowledge and feare of God. Wherein if you be negligent, ye doe not only injury to our own children, hiding from them the good will and pleasure of Almighty God their

o Eph. 3. Col. 3. Heb. 1.

p Ezech. 18. Act. 11. 13. 2 Pet. 3.

Deut 4. 3.

q Mat. 18.

r Mat. 6. Luke 12.

s Deut. 4. 6. 13. Eph. 6.

their Father: but also heape damnation upon your selves, in suffering his children, bought with the blood of his deare Sonne, so traiterously for lack of knowledge to turne back from him. Therefore it is your duty, with all diligence to provide that your children in time convenient be instructed in all † doctrine necessary for a true Christian: chiefely that they be taught to rest upon the justice of Christ Iesus alone, and to abhorre and flee all superstition, Papistry and idolatry. Finally, to the intent that we may be assured, that you the Father and the Surety consent to the performance hereof, declare here before God and the face of his Congregation the sum of that faith, wherein you believe, and will instruct this child.

† Gen. 18. Deut. 32.

The true use of the Catechisme, to the execution whereof the fathers, and godfathers bind themselves.

¶ Then the father or in his absence, the God-father, shall rehearse the Articles of his faith: which done, the Minister explaneth the same as after followeth.

THe Christian Faith whereof now ye have briefly heard the sum, is commonly divided in twelue Articles: but that we may the better understand what is contained in the same, we shall divide it into foure principall parts. The first shall concerne God the Father. The Second Iesus Christ our Lord. The third shall expresse to us our faith in the holy Ghost. And the fourth and last shall declare what is our faith concerning the Church, and of the graces of God freely given to the same. First of God we confesse three things, to wit, that he is our Father, Almighty, maker of Heaven and Earth. Our Father we call him, and so by faith believe him to be, not so much because he hath created us (for that we have common what the rest of Creatures, who yet are not called to the honor to have God to them a favourable Father) but we call him Father, by reason of his free adoption, by the which he hath chosen us to life everlasting in Iesus Christ: and this his most singular mercy we preferre to all things earthly and transitory: for without this there is to mankind no felicity, no comfort, nor no finall joy: and having this we are assured that by the same love by the which he once hath freely chosen us, he shall so

I beleeve in God the Father Almighty, maker of Heaven and Earth.

so conduct the whole course of our life, that in the end we shall possesse that immortall Kingdome that he hath prepared for his chosen children. For from this Fountaine of Gods free mercy or adoption, springeth our vocation, our justification, our continuall sanctification, and finally our glorification. As witnesseth the Apostle.

The same God our Father, we confesse Almighty, not only in respect of that he may do, but in consideration that by his power and godly wisdome are all creatures in Heaven and Earth, and under the Earth, ruled, guided and kept in that order that his eternall knowledge and will hath appointed them. And that is it which in the third part we do confesse, that he is Creator of Heaven and Earth, that is to say, that the Heaven and Earth, and the contents thereof are so in his hand, that there is nothing done without his knowledge, neither yet against his will, but that he ruleth them so, that in the end his godly name shall be glorified in them. And so we confesse and believe, that neither the Devils, nor yet the wicked of the World, have any power to molest or trouble the chosen children of God, but in so farre as it pleaseth him to use them as instruments, either to prove and try our faith and patience, or else to stir us to more fervent invocation of his Name, and to continuall meditation of that Heavenly rest and joy that abideth us after these transitory troubles. And yet shall not this excuse the wicked, because they never look in their iniquity to please God, nor yet to obey his will.

In Iesus Christ we confesse two distinct and perfect natures, to wit, the eternall God-head, and the perfect man-hood joyned together: so that we confesse and believe, that that eternall Word which was from the beginning, and by the which all things were created, and yet are conserved and kept in their being, did in the time appointed in the councell of his Heavenly Father, receive our nature of a Virgine, by operation of the holy Ghost. So that in his conception we acknowledge and believe, that there is nothing but purity and sanctification, yea, even in somuch as he is become our brother. For it behoved him that should purge others from their sinnes, to be pure and cleane from all spot of sin, even from this conception. And as we confesse and believe him conceived by the holy Ghost: so do we confesse and believe him to be borne of

And in Iesus Christ his only Sonne our Lord,

Conceived by the holy Ghost,

Borne of the virgin Mary.

a Virgin named Mary, of the tribe of Iuda, and of the family of David, that the promise of God and the prophecy might be fulfilled, to wit, that the seed of the Woman should breake down the Serpents head, and that a Virgin should conceive and beare a child, whose name should be Emanuel, that is to say, God with us. The name Iesus, which signifieth a Saviour, was given unto him by the Angell, to assure us, that it is he alone that saveth his people from their sins. He is called Christ, that is to say anoynted, by reason of the offices given unto him, by God his Father, to wit, that he alone is appointed King, Priest, and Prophet. King, in that, that all power is given to him in Heaven and earth, so that there is none other but he in Heaven nor Earth, that hath just authority and power, to make lawes to binde the consciences of men: nether yet is there any other that may defend our soules from the bondage of sin, nor yet our bodies from the tyranny of man: And this he doth by the power of his word, by the which he draweth us out of the bondage and slavery of Satan, and maketh us to reigne over sin, whiles that we live and serve our God in righteousnesse and holinesse of our life. A Priest, and that perpetuall and everlasting, we confesse him, by reason that by the sacrifice of his own body, which he once offered up upon the Crosse, he hath fully satisfied the justice of his Father in our behalfe: so that whosoever seeketh any meanes besides his death & passion in Heaven or in Earth to reconcile unto them Gods favour, they do not only blaspheme, but also so far as in them is, renounce the fruit and efficacy of that his only one sacrifice. We confesse him to be the only Prophet, who hath revealed unto us, the whole will of his Father in all things pertaining to our salvation. This our Lord Iesus, we confesse to be the only Sonne of God, because there is none such by nature, but he alone. We confesse him also our Lord, not only by reason we are his Creatures, but chiefly, because he hath redeemed us by his pretious blood, and so hath gotten just dominion over us, as over the people whom he hath delivered from bondage of sin, death, hell and the divell, and hath made us Kings and Priests to God his Father.

Suffered under Pontius Pilate, was Crucified.

We farther confesse and believe, that the same our Lord Iesus was accused before an earthly judge, Pontius Pilate: under whom albeit oft and divers times he was pronounced to be

be innocent, he suffered the death of the Crosse, hanged upon a Tree betwixt two Thieves. Which death as it was most cruell and vile before the eyes of men: so was it accursed by the mouth of God himselfe, saying: Cursed is every one that hangeth on a Tree. And this kinde of death sustained he in our person, because he was appointed of God his Father to be our pledge, and he that should beare the punishment of our transgressions. And so we acknowledge and believe, that he hath taken away that curse and malediction that hanged on us by reason of sin. He verily died rendring up his spirit into the hands of his Father, after that he had said, Father into thy hands I commend my spirit. After his death, we confesse his body was buried. And that he descended to the Hell. But because he was the author of life, yea, the very life it selfe, it was impossible that he should be retained under the dolors of death. And therefore the third day he rose againe, victor and conquerer of Death and Hell: by the which his Resurrection, he hath brought life againe into the World, which he by the power of his holy Spirit, communicateth unto his lively members: so that now unto them, corporall death is no death, but an entrance into that blessed life, wherein our head Iesus Christ is now entred. For after that he had sufficiently proved his Resurrection to his Disciples, and unto such as constantly did abide with him to the death: he visibly ascended to the Heavens, and was taken from the eyes of men, and placed at the right Hand of God the Father Almighty, where presently he remaineth in his glory, only head, only Mediator, and only advocate for all the members of his body. Of which we have most especiall comfort. First for that, that by his ascension the Heavens are opened unto us, and an entrance made to us, that boldly we may appeare before the Throne of our Fathers mercy. And secondarily, that we know that his honor and authority is given unto Iesus Christ our head in our name, and for our profit and utility. For albeit, that in body he now be in the Heaven, yet by the power of his spirit, he is present here with us, aswell to instruct us, as to comfort and maintaine us in all our troubles and adversities. From the which he shall finally deliver his whole Church, and every true member of the same, in that day when he shall visibly appeare againe judge of the quick and the dead: For this finally we

Dyed and buried, hee descended into Hell

The third day he rose againe from the dead.

He ascended into Heaven, he sitteth at the right Hand of God the Father Almighty.

From thence he shal come to judge the quick and the dead.

confeſſe of our Lord Ieſus Chriſt, that as he was ſeene viſibly to aſcend, and ſo left the World, as touching that body that ſuffred and roſe againe: ſo do we conſtantly believe, that he ſhall come from the right Hand of his Father. When all eyes ſhall ſee him: yea, even thoſe that have peirced him. And then ſhall be gathered aſwell thoſe that then ſhall be found alive, as that before have ſlept. Seperation ſhall be made, betwixt the Lambes and the Goates, that is to ſay, betwixt the elect and the reprobate: The one ſhall heare this joyfull voyce, Come yee bleſſed of my Father, poſſeſſe the Kingdome that is prepared for you, before the beginning of the World: The other ſhall heare that fearefull and irrevocable ſentence, Depart from me ye workers of iniquity, to the fire that never ſhall be quenched. And for this cauſe this day, in the Scriptures is called the day of refreſhing, and of the Revelation of all ſecrets: becauſe that then the juſt ſhall be delivered from all miſeries, and ſhall be poſſeſſed in the fulneſſe of their glory. Contrariwiſe, the reprobate ſhall receive judgement and recompence of all their impiety, bee it openly or ſecretly wrought.

Mat. 25.

I believe in the Holy Ghoſt.

As we conſtantly believe in God the Father, and in Ieſus Chriſt, as before is ſaid: So do we aſſuredly believe in the Holy Ghoſt, whom we confeſſe God equall with the Father and the Sonne, by whoſe working & mighty operation, our darkneſſe is removed, our eyes ſpirituall are illuminated, our ſoules and conſciences ſprinkled with the blood of Ieſus Chriſt, and we retained in the truth of God, eyé to our lives end. And for theſe cauſes we underſtand, that this eternall ſpirit proceeding from the Father and the Sonne, hath in the Scriptures divers names. Sometimes called water, by reaſon of purgation, and giving ſtrength to this our corrupt nature to bring forth good fruit: without whom this our nature ſhould utterly be barren, yea, it ſhould utterly abound in all wickedneſſe. Sometimes the ſame ſpirit is called fire, by reaſon of the illumination and burning heat of fire that he kindleth in our hearts. The ſame ſpirit alſo is called Oyle, or unction, by reaſon that his working mollifieth the hardneſſe of our hearts, and maketh us receive the print of that image of Jeſus Chriſt, by whom only we are ſanctified.

We conſtantly believe, that there is, was, and ſhall be, even

even till the cōmīng of the Lord Iesus, a Church, which is holy and universall, to wit, the Communion of Saints. This Church is holy, because it receiveth free remission of sinnes, and that by Faith only in the blood of Iesus Christ. Secondly, because it being regenerat, it receiveth the spirit of sanctification, and power to walke in newnesse of life, and in good works, which God hath prepared his chosen to walke in. Not that we thinke that the justice of this Church, or of any member of the same, ever was, is, or yet shall be so full and perfect, that it needeth not to stoupe under mercy: but that because the imperfections are pardoned, and the justice of Iesus Christ imputed unto such as by true faith cleave unto him. Which Church we call universall, because it consisteth and standeth of all tongues and Nations, yea, of all estates and conditions of men and women, whom of his mercy God calleth from darknesse to life, and from the bondage and thraldome of sin, to his spirituall service and purity of life. Vnto whom also he communicateth his holy Spirit, giving unto them one Faith, one head and soveraigne Lord, the Lord Iesus, one Baptisme and right use of Sacraments: whose hearts also he knitteth together in love and Christian concord. To this Church holy and universall, we acknowledge and believe three notable gifts to be granted, to wit, Remission of sins which by true Faith must be obtained in this life. Resurrection of the flesh, which all shall have, albeit not in equall condition. For the reprobate (as before is sayd) shall rise, but to fearefull judgement and condemnation, and the just shall rise to be possessed in glory. And this Resurrection shall not be an imagination, or that one body shall rise for an other: but every man shall receive in his own body, as he hath deserved, be it good or evill. The just shall receive the life everlasting which is the free gift of God given and purchased to his chosen by Iesus Christ our only head and Mediator. To whom with the Father and the holy Ghost, be all honour and glory now and ever.

The holy Catholick Church, the Communion of Saints.

The forgive. of sinnes. The Resurrection of the Body and the life everlasting.

Then followeth this Prayer.

ALmighty and everlasting God, which of thine infinite mercy and goodnesse, hast promised unto us, that thou wilt not only be our God, but also the God and Father of our children; we beseech thee, that as thou hast vouchsafed to call us to be partakers of this thy great mercy in the *a* fellowship of Faith: so it may please thee to sanctifie with thy *b* Spirit, and to receive into the number of thy children this infant, whom wee shall baptise according to thy *c* word, to the end that he comming to perfit age, may *d* confesse thee only the true God, and whom thou hast sent, Iesus Christ, and so serve him, and be *e* profitable unto his Church, in the whole course of his life, that after this life be ended, he may be brought as a lively member of his body unto the full fruition of thy *f* joyes in the Heavens, where thy Sonne our Saviour Christ reigneth World without end. In whose Name we pray as he hath taught us.

a Gal. 3. 1 Pet. 1. Phil. 3.
b Rom. 3. 2 Cor. 5. Rom. 8. Eph. 2.
c Mat. 28. Mar. 16. Acts 2.
d Rom. 10. Ioh. 17.
e Rom. 12. 1 Cor. 12. 1 Thess. 5
f 1 Cor. 2. Rom. 6. Tit. 3.

Our Father, &c.

¶ *When they have prayed in this sort, the Minister requireth the childs name, which knowen,*

He saith.

N. I baptise thee in the Name of the Father, of the Sonne, and of the holy Ghost.

¶ *And as he speaketh these words, he taketh water in his hand, and layeth it upon the childes forehead, which done, he giveth thankes, as followeth.*

FOrasmuch, most holy and mercifull Father, as thou dost not onely beautifie and blesse us with common benefits like

like unto the rest of mankinde, but also heapest upon us most aboundantly rare and wonderfull gifts, of duty wee lift up our eyes and mindes unto thee, and give thee most humble thankes for thine infinit goodnesse, which hast not only numbred us among thy Saints, but also, of thy free mercy dost cast our children unto thee, marking them with this Sacrament as a singular token and badge of thy love. Wherefore, most loving Father, though we be not able to deserve this so great a benefit (yea, if thou wouldest handle us according to our merits, we should suffer the punishment of eternall death and damnation) yet for Christs sake we beseech thee, that thou wilt confirme this thy favour more and more towards us, and take this infant into thy tuition and defence, whom we offer and present unto thee with common supplications, and never suffer him to fall to such unkindnesse, whereby he should [a] lose the force of Baptisme, but that he may perceive thee continually to be his mercifull Father, through thine holy Spirit, working in his heart, by whose divine power hee may so prevaile against Satan, that in the end, obtaining the victory, he may be exalted into the liberty of thy Kingdom. So be it.

a 2 Cor. 5.

The manner of the Lords Supper.

¶ The day when the Lords Supper is ministred, which commonly is used once a moneth, or so oft as the Congregation shall thinke expedient, the Minister useth to say as followeth.

LEt us marke, deare brethren, and consider, how Iesus Christ did ordaine unto us his holy Supper, according as S. Paul maketh rehearsall in the 11. Chapter of the first Epistle to the *Cor.* saying.

I have received of the Lord that which I have delivered unto you, to wit, that the Lord Iesus the same night he was betrayed, tooke bread, and when he had given thankes, he brake it, saying, Take ye, eate ye, this is my body, which is broken for you, doe you this in remembrance of me. Likewise after

Supper, he tooke the Cup, saying, This Cup is the new Testament or covenant in my blood: do ye this so oft as ye shall drink thereof, in remembrance of me. For so oft as you shall eat this Bread, and drink of this Cup, ye shall declare the Lords death untill his comming. Therefore whosoever shall eat this Bread, and drinke the Cup of the Lord unworthily, he shall be guilty of the body and blood of the Lord. Then see that every man prove and try himselfe, and so let him eate of this Bread and drinke of this Cup: for whosoever eateth or drinketh unworthily, he eateth and drinketh his own damnation, for not having due regard and consideration of the Lords Body.

¶ *This done, the Minister proceedeth to the Exhortation.*

DEarely beloved in the Lord, forasmuch as we be now assembled to celebrate the holy communion of the body and blood of our Saviour Christ: let us consider these words of Saint Paul, how he exhorteth all persons diligently to try and examine themselves, before they presume to eate of that Bread and Drinke of that Cup. For as the benefit is great, if with a truely penitent heart, and lively faith we receive that holy Sacrament (for then we * spiritually eate the flesh of Christ, and drinke his blood: then we dwell in Christ, and Christ in us: we be one with Christ, and Christ with us) so is the danger great, if we receive the same unworthily: for then we be guilty of the Body, and Blood of Christ our Saviour, we eate and drinke our owne damnation, not considering the Lords Body, we kindle Gods wrath against us, and provoke him to plague us with Diverse diseases and sundry kinds of Death.

* Joh. 6.

And therefore, in the Name and authority of the eternall God, and of his Sonne Iesus Christ, I excommunicate from this Table, all blasphemers of God, all Idolaters, all murtherers, all adulterers, all that be in malice or envy, all disobedient persons to father or mother, Princes or Magistrates, Pastors, or Preachers, all thieves, and deceivers of their neighbours:

and

and finally, all such as liue a life directly fighting against the will of God: charging them as they will answer in the presence of him who is the righteous judge, that they presume not to prophane this most holy Table. And yet this I pronounce not to seclude any penitent person, how grievous that ever his sins before have been, so that he feele in his heart unfained repentance for the same: but only such as continue in sin without repentance. Neither yet is this pronounced against such as aspire to a greater perfection, then they can in this present life attaine unto.

For albeit we feele in our selves much frailty and wretchednesse, as that we have not our faith so perfit, and constant, as we ought, being many times ready to distrust Gods goodnesse through our corrupt nature, and also that wee are not so throughly given to serve God, neither have so fervent a zeale to set forth his glory, as our duty requireth, feeling still such rebellion in our selves, that we have neede daily to *a* fight against the lusts of our flesh: yet nevertheless, seeing that our Lord hath dealt thus mercifully with us, that he hath printed his *b* Gospell in our hearts, so that we are preserved from falling into desperation and misbeliefe: and seeing also he hath indued us with a *c* will, and desire to renounce and withstand our own affections, with a longing for his righteousnesse and the keeping of his Commandements, we may be now right well assured, that those defaults and manifold imperfections in us, shall be no hinderance at all against us, to cause him not to accept and impute us as worthy to come to his spirituall Table. For the end of our comming thither, is not to make *d* protestation that we are upright or just in our lives, but contrariwise, we come to seeke our life and perfection in Iesus Christ, acknowledging in the meane time, that we of our selves be the children *e* of wrath and damnation.

a Gal. 5.
b Heb. 8. Ieremi. 31. Isa. 59.
c Rom. 7. Philip. 1.
d Luke 18.
e Eph. 2. 2. Luke 8.

Let us consider then, that this Sacrament is a singular medicine for all poore sick Creatures, a comfortable helpe to weake soules, and that our Lord requireth no other worthinesse on our parts, but that we unfainedly acknowledge our naughtinesse, and imperfection. Then to the end that we may be worthy partakers of his merits, and most comfortable benefits (which *f* is the true eating of his flesh and drinking of his blood) let us not suffer our minds to wander about the con-

f Iohn 6.

consideration of these earthly and corruptible things (which we see present to our eyes, and feele with our hands) to seeke Christ bodily present in them; as if he were inclosed in the Bread or Wine, or as if these elements were turned and changed into the substance of his flesh and blood. For the only way to dispose our soules to receive nourishment, reliefe and quickning of his substance, is to lift up our minds by faith above all things worldly and sensible, and thereby to enter into Heaven, that we may find and receive Christ, where he *g* dwelleth undoubtedly very God, and very man, in the incomprehensible glory of his Father: to whom be all praise, honour and glory, now and ever, Amen.

g 1 Tim. 6.

Mat. 26. Mar. 14. Luke 22. 1 Cor. 11.

¶ The exhortation ended, the Minister commeth downe from the Pulpit, and sitteth at the Table, every man and woman in like wise taking their place as occasion best serveth; then he taketh Bread and giveth thankes, either in these words following, or like in effect.

h Revel. 5.

O Father of mercy and God of all consolation, seeing *h* all Creatures do knowledge and confesse thee as Governour and Lord, it becommeth us the workmanship of thine own hands at all times to reverence and magnifie thy godly Majesty: first, for that thou hast created us to thine own *i* image and similitude, but chiefly because thou hast delivered us from that everlasting *k* death and damnation, into the which Satan drew mankind by the meanes of sin: from the bondage whereof, neither man nor Angel was *l* able to make us free, but thou, O Lord, rich in mercy and infinite in goodnesse, hast provided our redemption to stand in thine only and welbeloved Sonne, whom of very *m* love thou didst give to be made man like *n* unto us in all things, sinne *o* except, that in his body he might receive the punishment of *p* our transgression, by his death to make *q* satisfaction to thy justice, and by his Resurrection to *r* destroy him that was author of death, and so to bring againe *s* life to the World, from the whole off-spring of *t* Adam most justly was exiled.

i Gen. 1. k Eph. 2. Gal. 1. Gen. 3. l Acts 4. Heb. 1. Revel. 5. m Ioh. 3. n Heb. 8. o Heb 4. p 1 Pet. 2. Isa. 43. 53. q Mat. 3. 17 Ierem. 3. Heb. 8. Rom. 5. r Heb. 2. s Ioh. 6. t Gen. 3. Rom. 5.

O Lord,

O Lord, we acknowledge that no Creature is able to *u* comprehend the length and breadth the deepeneſſe and height of that thy moſt excellent love, which moved thee to ſhew mercy where none was *x* deſerved: to promiſe and give life, where death had gotten victory: to receive us in thy grace, when we could do nothing but rebell againſt thy juſtice. O Lord, the blind dulneſſe of our corrupt nature will not ſuffer us ſufficiently to weigh theſe thy moſt ample benefits: yet nevertheleſſe at the *y* Commandement of Ieſus Chriſt our Lord, we preſent our ſelves to this his Table (which he hath left to be uſed in *z* remembrance of his death untill his comming againe) to declare and witneſſe before the World, that by him alone we have received *a* liberty, and life: that by him alone thou doſt acknowledge us thy children and *b* heires: that by him alone we have *c* enterance to the Throne of thy grace: that by him alone we are *d* poſſeſſed in our ſpirituall Kingdome, to eate and drinke at his *e* Table, with whom we have *f* converſation preſently in Heaven, and by whom our bodies ſhall be raiſed up againe from the duſt, and ſhall be placed with him in that endleſſe joy, which thou, O Father of mercy, haſt prepared for thine elect *g* before the Foundation of the World was layd. And theſe moſt ineſtimable benefits, we acknowledge and confeſſe to have received of thy *h* free mercy and grace, by thine only beloved Sonne Ieſus Chriſt: for the which therefore we thy Congregation, *i* moved by thine holy Spirit, render all thankes, praiſe and glory, for ever, and ever.

u Eph. 3.
x Eph. 2.
y Mat. 16. Luke 22. z 1 Cor. 11.
a Rom. 8. 1 Pet. 1. Eph. 5.
b Eph. 2. Heb. 4. Rom. 3. Ioh. 5. Gal. 5.
c Eph. 2.
d Mat. 25. Ioh. 14. Luke 12.
e Luke 22. Reve. 2.
f Phil. 3. Eph. 2.
g Eph. 1. Revel 13.
h Rom. 3. Eph. 2. 1 Tit. 3.
i Rom 8. Mat. 26.

¶ *This done, the Miniſter breaketh the Bread, and delivereth it to the people, who diſtribute and divide the ſame among themſelves, according to our Saviour Chriſts Commandement, and likewiſe giveth the Cup. During the which time, ſome place of the Scriptures is read, which doth lively ſet forth the death of Chriſt, to the intent that our eyes and ſenſes may not only be occupied in theſe outward ſignes of Bread and Wine, which are called the viſible word, but that our hearts and minds alſo may be fully fixed in the contemplation of the Lords death, which is by this holy Sacrament repreſented. And after the action is done, he giveth thankes, ſaying.*

MOst mercifull Father, we render to thee all praise, thanks and glory, for that it hath pleased thee of thy great mercies to grant unto us miserable sinners so excellent a gift and treasure, as to receive us into the fellowship and company of thy deare Sonne Iesus Christ our Lord whom thou hast delivered to death for us, and hast given him unto us, as a necessary food and nourishment unto everlasting life. And now we beseech thee also, O Heavenly Father, to grant us this request, that thou never suffer us to become so unkind, as to forget so worthy benefits, but rather imprint and fasten them sure in our hearts, hat we may *a* grow and increase daily more and more in true faith, which continually is *b* exercised in all manner of good workes: and so much the rather, O Lord, confirme us in these *c* perillous dayes and rages of Satan, that we may constantly stand and continue in the confession of the same, to the a*v*ancement of thy *d* glory, which art God over all things blessed for ever. So be it.

a Luke 17.
b Gal 5.
c 1 Tim. 4. Eph. 5. 2 Pet. 3.
d Mat. 5. 1 Pet. 2.

¶ *The action thus ended, the people sing the* 103. *Psalme, My soule give laud, &c. or some other of thankesgiving: which ended, one of the blessings before mentioned, is recited, and so they rise from the Table and depart.*

To the Reader.

Why this order is observed rather then any other.

¶ *If so be that any would marvell why we follow rather this order, then any other in the administration of this Sacrament, let him diligently consider, that first of all we utterly renounce the error of the Papists. Secondly, we restore unto the Sacrament his own substance, and to Christ his proper place. And as for the words of the Lords Supper, we rehearse them, not because they should change the substance of the Bread or Wine, or that the repetition thereof with the intent of the sacrificer should make the Sacrament (as the Papists falsely believe) but they are read and pronounced,*

nounced, to teach us how to behave our selves in that action, and that Christ might witnesse vnto our Faith, as it were with his own mouth, that he hath ordained these signes for our spirituall use and comfort, we do first therefore examine our selves, according to Saint Pauls rule, and prepare our minds, that wee may be worthy partakers of so high mysteries. Then taking Bread wee give thankes, breake and distribute it, as Christ our Saviour hath taught us. Finally the ministration ended, we give thankes againe, according to his example, so that without his word and warrant, there is nothing in this holy action attempted.

THE FORME OF MARIAGE.

¶ *After the banes or contract hath been published three severall dayes in the Congregation (to the intent that if any person have interest or title to either of the parties, they may have sufficient time to make their chalenge) the parties assemble at the beginning of the Sermon, and the minister at time convenient saith as followeth.*

OF MARIAGE,
THE EXHORTATION.

DEarly beloved brethren, we are here gathered together in the sight of God, and in the face of his Congregation, to knit and joyne these parties together in the honorable estate of Matrimony, which was instituted and authorised by God himselfe in paradise, man being then in the state of innocency. For what time God made Heaven and Earth, and all that is in them, and had created and fashioned man also after his own similitude and likenesse, unto whom he gave rule and Lordship over all the beasts of the Earth, fishes of the Sea, and fowles of the ayre, he said, It is not good that man live alone: let us make him an helper like unto himselfe. And God brought

a fast sleepe upon him, and tooke one of his ribbes, and shaped *Heva* thereof, doing us thereby to understand, that man and wife are one body, one flesh and one blood: signifying also unto us, the *a* mysticall union that is betweene Christ and his Church, for the which cause man *b* leaveth his Father and Mother, and taketh him to his wife, to keepe company with her: the which also he ought to love, even as our Saviour loveth his Church, that is to say, his *c* elect and faithfull Congregation, for the which he gave his life.

a Eph. 5.
b Gen. 2. Mat. 19. Mar 10.
c 1 Joh. 17. Rom. 5. Heb. 9. 1 Pet. 3.

And semblably also it is the *d* wives duty to study to please and obey her husband, serving him in all things that be godly and honest: for she is in subjection, and under the governance of her husband, so long as they continue both alive. And this holy Marriage, being a thing most honorable, is of such vertue and force, that thereby the husband hath no more right or power over his own body, but the wife: and likewise the wife hath no power over her own body, but the husband, forasmuch as God hath so knit them together in this mutuall society to the procreation of children, that they should bring them up in the feare of the Lord, and to the increase of Christs Kingdome.

d Eph 5. Col 3 1 Pet 3. 1 Cor. 11. 1 Tim. 2.

Wherefore they that be thus coupled together by God, can not be severed or put apart, unlesse it be for a season with the assent of both parties, to the end to give themselves the more fervently to fasting and prayer, giving diligent heed in the meane time, that their long being apart be not a snare to bring them into the danger of Satan, through incontinency, and therfore to avoyd fornication every man ought to have his owne wife, and every woman her own husband: so that so many as cannot live chast, are *e* bound by the Commandement of God to marry, that thereby the holy *f* Temple of God, which is our bodies, may be kept pure and undefiled. For since our bodies are now become the very members of Iesus Christ, how horrible and detestable a thing is it, to make them the members of an harlot? Every one ought therefore to keepe his vessell in in all *g* pureness and holiness: for whosoever *h* polluteth and defileth the Temple of God, him will God destroy.

e Mat. 19 1 Cor. 7.
f 1 Cor. 3. & 6. 2 Cor. 6. Levit. 26. 1 Pet. 1
g 1 Thess. 4. Rom. 12. Eph. 5.
h 1 Cor. 3.

¶ *Here the Minister speaketh to the parties that shall be maried, in this wise.*

I Require and charge you as you will answer at the day of judgement, when the secrets of all hearts shall be disclosed, that if either of you do know any impediment, why ye may not be lawfully joyned together in Matrimony, that ye confesse it. For be ye well assured, that so many as be coupled otherwise then Gods word doth allow, are not joyned together by God, neither is their Matrimony lawfull. 1 Cor. 4. Mat. 7. Rom. 2.

¶ *If no impediment be by them declared, then the Minister saith to the whole Congregation.*

I Take you to witnesse that be here present, beseeching you all to have good remembrance hereof: and moreover, if there be any of you, which knoweth that either of these parties be contracted to any other, or knoweth any other lawfull impediment, let them now make declaration thereof.

¶ *If no cause be alledged, the Minister proceedeth saying.*

FOrasmuch as no man speaketh against this thing, you, N. shall protest here before God, and his holy Congregation, that you have taken, and are now contented to have, N. here present for your lawfull wife, promising to keepe her, to love and intreat her in all things according to the duty of a faithfull husband, forsaking all other, during her life, and briefly to live in an holy conversation with her, keeping faith and truth in all points, according as the word of God and his holy Gospel doth command.

The answer.

Even so I take her before God, and in the presence of this his Congregation.

The Minister to the Spouse also saith.

YOu, N. shall protest here before the face of God, in the presence of this holy Congregation, that ye have taken, and are now contented to have *N.* here present for your lawfull husband, promising to him k subjection and obedience, forsaking all other, during his life, and finally to live in an holy conversation with him, keeping faith and truth in all points, as Gods word doth prescribe.

k 1 Cor. 11. Eph. 5. Colos. 3. 1 Tim. 2. 1 Pet. 3. Esther. 2.

The answer.

Even so I take him before God, and in the presence of this his Congregation.

The Minister then saith.

GIve diligent eare then to the Gospell, that ye may understand how our Lord would have this holy contract kept and observed, and how sure and fast a knot it is, which may in no wise be loosed, according as we be taught in the 19. chap. of S. Matthewes Gospell.

THe Pharisies came unto Christ to tempt him and to grope his mind, saying, Is it lawfull for a man to put away his wife for every light cause? He answered, saying, Have ye not read, that he which created man at the beginning, made them male and female? saying, For this thing shall man leave father and mother, and cleave unto his wife, and they twaine shal be one flesh, so that they are no more two, but are one flesh. Let no man therefore put asunder that, which God hath coupled together.

IF ye believe assuredly these words, which our Lord and Saviour did speake (according as ye have heard them now rehearsed out of the holy Gospell) then may you be certaine, that God hath even so knit you together in this holy state of wedlock. Wherefore apply your selves to live together in godly love, in Christian peace and good example, ever holding fast the band of charity without any breach, keeping faith and truth the one to the other, even as Gods Word doth appoint.

¶ Then

¶ *Then the Minister commendeth them to God, in this or such like sort.*

The Lord sanctifie and blesse you: the Lord powre the riches of his grace upon you, that ye may please him, and live together in holy love to your lives end, So be it.

¶ *Then is sung the* 128 *Psalme, Blessed are they that feare the Lord, &c. or some other appertaining to the same purpose.*

THE VISITATION OF THE SICKE.

BEcause the visitation of the sicke is a thing very necessary, and yet notwithstanding it is hard to prescribe all rules appertaining thereunto, we refer it to the discretion of the godly and prudent Minister, who, according as he seeth the patient afflicted, either may lift him up with the sweet promises of Gods mercy through Christ, if he perceive him much afraid of Gods threatnings: or contrariwise, if he be not touched with the feeling of his sins, may beate him down with Gods justice: evermore like a skilfull Physition, framing his medicine, according as the disease requireth: and if he perceive him to want any necessaries, he not only relieveth him according to his hability, but also provideth by others that he may be furnished sufficiently. Moreover the party that is visited, may at all times for his comfort send for the Minister: who doth not only make Prayers for him there presently, but also if it so require, commendeth him in the publik prayers to the Congregation.

A PRAYER TO BE SAID in visiting of the sicke.

OOur good God, Lord and Father, the Creator and conserver of all things, the fountaine of all goodnesse and benignity,

benignity, like as (among other thine infinite benefits, which thou of thy great goodnesse and grace dost distribute ordinarily unto all men) thou givest them health of body, to the end that they should the better know thy great liberality, so that they might be the more ready to serve and glorifie thee with the same: so contrariwise, when we have il-behaved our selves in offending thy Majesty, thou hast accustomed admonish us, & call us unto thee by divers and sundry chastisements, through the which it hath pleased thy goodnesse to subdue and tame our fraile flesh: but especially by the grievous plagues of sicknesse and diseases, using the same, as a meane, to awake and stir up the great dulnesse and negligence that is in us all, and advertising us of our evill life by such infirmities and dangers, especially when as they threaten the very death, which (as assured messengers of the same,) are all to the flesh full of extreame anguish and torments, although they be notwithstanding to the spirit of the elect, as medicines both good and wholsome. For by them thou dost move us to returne unto thee for our salvation, and to call upon thee in our afflictions, to have thine help, which art our deare and loving Father.

In consideration whereof we most earnestly pray unto thee our good God, that it would please thine infinite goodnesse to have pity on this thy poore Creature whom thou hast, as it were, bound and tyed to the bed by most grievous sicknesse, and brought to great extremity by the heavinesse of thine hand.

O Lord, enter not into accompt with him, to render the reward due unto his workes, but through thine infinite mercy remit all his faultes, for the which thou hast chastised him so gently, and behold rather the obedience which thy deare Sonne Iesus Christ our Lord hath rendred unto thee, to wit, the sacrifice which it pleased thee to accept as a full recompence for all the iniquities of them that receive him for their justice and sanctification, yea, for their only Saviour.

Let it please thee, O God, to give him a true zeale and affection, to receive and acknowledge him for his only Redeemer, to the end also, that thou maist receive this sick person to thy mercy, qualifying all the troubles, which his sinnes, the horror of death, and dreadfull feare of the same, may bring to his weake conscience: neither suffer thou, O Lord, the assaults of the

the mighty adverſary to prevaile, or take from him the comfortable hope of ſalvation, which thou giveſt to thy dearely beloved children.

And foraſmuch as we are all ſubject to the like ſtate and condition, and to be viſited with like battell when it ſhall pleaſe thee to call us unto the ſame: we beſeech thee moſt humbly, O Lord, with this thy poore Creature whom thou now preſently chaſtiſeſt, that thou wilt not extend thy rigorous judgement againſt him, but that thou wouldeſt vouchſafe to ſhew him thy mercy for the love of thy deare Sonne Ieſus Chriſt our Lord, who, having ſuffered the moſt ſhameſull, and extreme death of the Croſſe, bare willingly the fault of this poore patient, to the end that thou mighteſt acknowledge him, as one redeemed with his precious blood, and received into the communion of his body, to be participant of eternall felicity in the company of thy bleſſed Angels: wherefore, O Lord, diſpoſe and move his heart to receive by thy grace with all meekneſſe, this gentle and fatherly correction, which thou haſt layed upon him, that he may indure it patiently and with willing obedience, ſubmitting himſelfe with heart and minde to thy bleſſed will and favorable mercy, wherein thou now viſiteſt him after this ſort for his profit and ſalvation. It may pleaſe thy goodneſſe, O Lord, to aſſiſt him in all his anguiſhes and troubles. And although the tongue and voyce be not able to execute their office in this behalfe to ſet forth thy glory: that yet at the leaſt, thou wilt ſtir up his heart to aſpire unto thee only, which art the only Fountaine of goodneſſe, and that thou faſt roote and ſettle in his heart, the ſweet promiſes which thou haſt made unto us, in Chriſt Ieſus thy Sonne our Saviour, to the intent he may remaine conſtant againſt all the aſſaults and tumults, which the enemie of our ſalvation may raiſe up to trouble his conſcience.

And ſeeing it hath pleaſed thee, that by the death of thy deare Sonne life eternall ſhould be communicated unto us, and by the ſhedding of his blood the waſhing of our ſinnes ſhould be declared, and that by his Reſurrection alſo, both juſtice and immortality ſhould be given us: it may pleaſe thee to apply this holy and wholſome medicine, to this thy poore Creature in ſuch extremity, taking from him all trembling and dreadfull

feare, and to give him a ſtout courage in the mids of all his preſent adverſities.

And foraſmuch as all things, O Heavenly Father, be known unto thee, and thou canſt according to thy good pleaſure miniſter unto him all ſuch things as ſhall be neceſſary and expedient: let it pleaſe thee, O Lord, ſo to ſatisfie him by thy grace, as may ſeeme moſt meete unto thy Divine Majeſty.

Receive him, Lord, into thy protection: for he hath his recourſe and acceſſe to thee alone, and make him conſtant and firme in thy Commandements and Promiſes, and alſo pardon all his ſinnes both ſecret, and thoſe which are manifeſt: by the which he hath moſt grievouſly provoked thy wrath and ſevere judgements againſt him, ſo as in place of death (the which both he and all we have juſtly merited) thou wilt grant unto him that bleſſed life, which we alſo attend and looke for by thy grace and mercy.

Nevertheleſſe, O heavenly Father, if thy good pleaſure be that he ſhall yet live longer in this World: it may then pleaſe thee to augment in him thy graces, ſo as the ſame may ſerve unto thy glory: yea, Lord, to the intent he may conform himſelfe, the more diligently and with more carefulneſſe, to the example of thy Sonne Chriſt Ieſus: and that in renouncing himſelfe he may cleave fully unto him, who to give conſolation and hope unto all ſinners, to obtaine remiſſion of all their ſinnes and offences, hath caried with him, into the heavens, the Theefe which was crucified with him upon the Croſſe.

But if the time by thee appointed be come that he ſhall depart from us unto thee, make him to feele in his conſcience, O Lord, the fruit and ſtrength of thy grace, that thereby he may have a new taſte of thy Fatherly care over him, from the beginning of his life unto the very end of the ſame, for the love of thy deare Sonne Ieſus Chriſt our Lord.

Give him thy grace, that with a good heart and full aſſurance of faith, he may receive to his conſolation ſo great and excellent a treaſure, to wit, the remiſſion of his ſinnes in Chriſt Ieſus thy Sonne, who now preſenteth him to this poore perſon in diſtres, by the vertue of thy promiſes reveiled unto him by thy word, which hee hath exerciſed with us in thy Church and Congregation, and alſo in uſing the Sacraments, which

which thou therein haſt eſtabliſhed for confirmation of all their faith that truſt in thee unfainedly.

Let true faith, O Lord, be unto him as a moſt ſure buckler thereby to avoyd the aſſaults of death, and more boldly walke for the advancement of eternall life, to the end, that he having a moſt lively apprehenſion thereof, may rejoyce with thee in the Heavens eternally.

Let him be under thy protection and governance O heavenly Father, and although he be ſick, yet canſt thou heale him: hee is caſt downe, but thou canſt lift him up: hee is ſore troubled, but thou canſt ſend redreſſe: he is weake, thou canſt ſend ſtrength: he acknowledgeth his uncleanneſſe, his ſpots, his filthineſſe and iniquities, but thou canſt waſh him, and make him cleane, he is wounded, but thou canſt miniſter moſt ſovereigne ſalves: he is fearefull and trembling, but thou canſt give him good courage and boldneſſe. To be ſhort, he is, as it were, utterly loſt, and as a ſtrayed ſheepe: but thou canſt call him home to thee againe. Wherefore, O Lord, ſeeing that this poore creature (thine own workmanſhip) reſigneth him wholly into thy hands, receive him into thy merciſull protection. Alſo we poore miſerable creatures, which are, as it were, in the field ready to fight till thou withdraw us from the ſame, vouchſafe to ſtrengthen us by thine holy Spirit, that we may obtaine the victory in thy Name againſt our deadly and mortall enemy. And furthermore, that the affliction and combat of this thy poore creature in moſt grievous torments, may move us to humble our ſelves with all reverent feare and trembling under thy mighty hand, knowing that we muſt appeare before thy judgement ſeat when it ſhall pleaſe thee ſo to appoint. But, O Lord, the corruption of our fraile nature is ſuch, that we are utterly deſtitute of any meane to appeare before thee, except it pleaſe thee to make us ſuch as thou thy ſelfe requireſt us to be: and further, that thou give us the ſpirit of meekeneſſe and humility, to reſt and ſtay wholy on thoſe things which thou only commandeſt.

But for aſmuch as we be alltogether unworthy, to enjoy ſuch benefits, we beſeech thee to receive us in the Name of thy deare Sonne our Lord, and maſter, in whoſe death and ſatisfaction ſtandeth wholy the hope of our ſalvation.

It may alſo pleaſe thee, O Father of comfort and conſolation, to ſtrengthen with thy grace theſe which imploy their travell and diligence to the ayding of this ſick perſon, that they faint not by overmuch and continuall labour, but rather to goe heartily and cheerefully forward in doing their indevours towards him: and if thou take him from them, then of thy goodneſſe to comfort them, ſo as they may patiently beare ſuch departing and praiſe thy Name in all things. Alſo O heavenly Father, vouchſafe to have pity on all other ſick perſons, and ſuch as be by any other wayes or means afflicted, and alſo on thoſe who as yet are ignorant of thy truth, and appertaine nevertheleſſe unto thy Kingdome.

In like manner on thoſe that ſuffer perſecution, tormented in priſons, or otherwiſe troubled by the enemies of thy verity for bearing teſtimony to the ſame. Finally, on all the neceſſities of thy people, and upon all the ruines or decayes which Satan hath brought upon thy Church. O Father of mercy ſpread forth thy goodneſſe upon all thoſe that be thine, that wee forſaking our ſelves, may be the more inflamed and confirmed to reſt onely upon thee alone. Grant theſe our requeſts, O our deare Father, for the love of thy deare Sonne our Saviour Ieſus Chriſt, who liveth and reigneth with thee in unity of the holy Ghoſt, true God for evermore, So be it.

Of Buriall.

THe corps is reverently brought to the Grave, accompanied with the Congregation, without any further ceremonies: which being buried, the Miniſter if hee be preſent, and required, goeth to the Church, if it be not far of, and maketh ſome comfortable exhortation to the people, touching Death and Reſurrection.

The

The Order of the Eccleſiaſticall Diſcipline.

AS no City, Towne, Houſe or Family can maintaine their eſtate, and proſper, without policy and governance: even ſo the Church of God, which requireth more purely to be governed, then any City or Family, can not without ſpirituall policy and Eccleſiaſticall Diſcipline continue, increaſe and flouriſh. And as the Word of God is the life and ſoule of this Church: ſo this godly order and Diſcipline, is as it were ſinnewes in the body, which knit and joyne the members together with decent order and comlineſſe. It is a bridle to ſtay the wicked from their miſchiefes. It is a ſpur to pricke forward ſuch as be ſlow and negligent: yea, and for all men, it is the Fathers rod, even in a readineſſe to chaſtiſe gently the faults committed, and to cauſe them afterward to live in more godly feare and reverence. Finally, it is an order left by God unto his Church, whereby men learne to frame their wills, and doings according to the Law of God, by inſtructing and admoniſhing one another, yea, and by correcting and puniſhing al obſtinate rebells and contemners of the ſame.

The neceſſity of Diſcipline.

What Diſcipline is

There are three cauſes chiefly which move the Church of God to the executing of Diſcipline. Firſt, that men of evill converſation be not numbred among Gods children, to their Fathers reproch, as if the Church of God were a ſanctuary for naughty and vile perſons. The ſecond reſpect is, that the good be not infected with companying the evill: which thing Saint Paul foreſaw, when he commanded the Corinthians to baniſh from among them the inceſtuous adulterer, ſaying, A little *a* leven maketh ſower the whole lumpe of dow. The third cauſe is, that a man thus corrected, or excommunicated, might be *b* aſhamed of his fault, and ſo through repentance come to amendment: the which thing the Apoſtle calleth delivering to Satan, that his ſoule may be ſaved in the day of the Lord: meaning that he might be puniſhed with excommunication, to the intent his ſoule ſhould not periſh for ever.

For what cauſes it ought to be uſed.

a 1 Cor. 5. Gal. 5.

b 2 Theſſ. 3. 1 Cor. 5.

The Order of proceeding in private Discipline.

First therefore it is to be noted, that this censure, correction or Discipline, is either private or publike: private, as if a man commit either in manners or doctrine against thee, to admonish him brotherly *c* between him and thee. if so be he stubburnly resist thy charitable advertisments, or else by continuance in his fault, declare that he amendeth not, then, after he hath been the second time warned in presence of two or three witnesses, and continueth obstinatly in his errour, he ought as our Saviour Christ commandeth, to be discloſed and uttered to the Church, so that according to publike Discipline, he either may be received through repentance, or else be punished, as his fault requireth.

c Mat. 18. Luke 17. Iam. 5. Levit. 19. 2 Thess. 3.

Publicke Discipline.

What things are to be observed in private Discipline.

And here, as touching private Discipline, three things are to be noted. First, that our admonitions proceede of a godly zeale and conscience, rather seeking to win our brother then to slander him. Next, that we be assured, that his fault be reproveable by Gods Word. And finally, that we use such modesty and wisdome, that if we somewhat doubt of the matter, whereof we admonish him, yet with godly exhortations he may be brought to the knowledge of his fault. Or if the fault appertaine to many, or be known of diverse, that our admonition be done in presence of some of them.

Briefly, if it concerne the whole Church, in such sort that the concealing thereof might procure some danger to the same, that then it be uttered to the Ministers, and Seniors, to whom the policy of the Church doth appertaine.

Of publicke Discipline, of the end thereof.

Also in publike Discipline it is to be observed, that the Ministery pretermit nothing at any time unchastised with one kind of punishment or other, if they perceive any thing in the congregation, either evill in example, slanderous in manners, or not beseeming their profession: as if there be any covetous person, any adulterer, or fornicator, forsworne, thiefe, briber, false witnesse bearer, blasphemer, drunkard, slanderer, usurer, any person disobedient, seditious or dissolute, any heresie or sect, as Papisticall, Anabaptisticall and such like: briefly, whatsoever it be that might * spot the Christian Congregation, yea, rather whatsoever is not to edification, ought not to escape either admonition or punishment.

* Eph. 5.

And because it commeth to passe sometime in the Church of

of Christ, that when other remedies assayed, profit nothing, they must proceed to the Apostolicall rod and correction, as unto Excommunication (which is the greatest and last punishment belonging to the spirituall Ministery) it is ordained, that nothing be attempted in that behalfe, without the determination of the whole Church: wherein also they must beware and take good heed, that they seeme not more ready to expell from the Congregation, then to receive againe those, in whom they perceive worthy fruits of repentance to appeare: neither yet to forbid him the hearing of Sermons, which is excluded from the Sacraments and other duties of the Church, that he may have liberty and occasion to repent: finally, that all punishments, corrections, censures and admonitions stretch no further, then Gods Word with mercy may lawfully beare.

Excommunication is the last remedy.

Rigor in punishment ought to be avoyded.

Gods word is the onely rule of Discipline.

MATH. XVIII.

If any refuse to heare the Congregation, let him be to thee as an heathen, and as a Publican.

FINIS.

Chas Maynard Langley
Mantraves
James Maynard
James Maynard Langley
Charles Maynard
In heathen and as a publican
In heathen and as a publican
In heathen and as a publican
In heathen and as a
In heathen and sins
damnemenmonsmine
damnemenmonsmine
damnemenmonsmine
Charles Maynard Langley

THE PREFACE.

After these dark and dreadfull dayes of barbarous blindnesse, & superstition, wherein, by the deceit of dumb dogs, bloudie warres for many yearshad covered the face of this land, it pleased the bountifulnesse of God, in that riches of his love, as not regarding the time of former ignorance, with a marvellous mercy to visit this Realme, by sending, not one Jonah *to such a Ninivie, or one* Phillip *to such a Samaria, but first few, since many, and all faithfull, holy, wise, frack to preach the Gospel in Scotland, as in another Antiochia. At the terrour of these Trumpets, like smoake before the winde, were quickly driven away, not onely the darknesse of Idolatrie, and damnable dissension among the members of this kingdom, wherein consisted the strength of that bloudie beast, by whose tyrannous crueltie, and deceivable wayes, Princes and People, were shamefully abused, and often compelled with the clawes of violence to shed the bloud of the Saints; yea, to keep the booke of the unchangeable Testament of Jesus Christ, under the cover of a strange tongue, as a clasped booke that it should not be read: but also, many of that Antichristian sect, who in the time of persecution had used the curious Arts of that kingdom of lies, and service of* Baal, *were turned to the truth of God, and preached the word of his grace, so that in a short time that Romish* Jericho *fell, the people that sate in darknesse saw a great light, and where the power of Satan had prevailed, the Throne of Christ was set up, the word increased, and the Lord added to the Kirke from day to day, such as were to be saved; so magnifying the strength of his owne arme against his enemies, in that prosperous time, that neither proud Anakims, nor craftie Gibeonites, were able to stand before the Spirit that spake in these men of God, when they were but few: and though they walked in the flesh, yet did they not warre after the flesh, but by the spirituall armes of bold Preaching, reverent ministration of the Sacraments, and sincere ruling of the flocke of Christ with discretion, and without partialitie, and alwayes praying, and often fasting, they banished Atheisme, Barbaritie, and Papistrie, quenched the fire of contentions, prevented dangers, planted the Kirkes, teached and perswaded great and small, poore and rich, and persons of all estates, to professe the Evangel. And howsoever they were daily crossed with deceit, and opposition, so led they diversity*

in the hand of amitie, that all things concerning the great worke of that glorious reformation, to the praise of God, and the comfort of the godly, were wisely and firmly appointed. In those happy dayes the servants of the Lord, in love were like Jonathan *and* David ; *in courage like Gideons* 300. *in unitie like the Saints that first received the Gospel ; in care and diligence like the builders of the wall of Jerusalem, and so marching like the Lords Armies. Then were they neither despised nor abhorred, but received as the Angels of God ; and yet in the Lords troupes, neither for worke, nor war, were there to be found any pompous Prelate, Abbot, Prior, Bishop, or Archbishop, that loves to shine in dignitie, and rejoyce in rent, with the contempt of their brethren, and neglect of the Lords service. O Scotland ! what was then thy felicitie ? Then didst thou sing & shout with the voyce of joy :* God will arise, and his enemies shall be scattered ; they also that hate him shall flye before him. Thou hast brought a Vine out of Egypt. Thou hast cast out the heathen, and planted it. Thou madest roome for it, and didst cause it to take root, and it filled the land, &c.

The superstitious ignorant, the perverse Papist, the craftie Parasite, and the self-loving Polititian, the Christian coloured Belly-god, and the loose-liver, the time-server, and all the sorts of that filthy sect, that hates to bee reformed, often conspired against the building of that glorious Temple, but all in vaine ; for by the power of God they were disappointed. Yet in these last dayes some dangerous Dalilah *hath betrayed* Sampson ; *and told wherein his strength lay, with no lesse hurt to this Kirke, then was performed by the false brethren, who were craftily sent in, and crept in privily among st the faithfull, to spie out their liberty which they had in Christ Jesus, that they might bring them into bondage. It is cleerly knowne to many in this Kingdome, and in forraine parts, what a wall for defence, and a band for peace, and progresse of the Gospel, was that heavenly discipline, whereby brotherly amitie, and sacred harmonie of Prince, Pastors and Professours, were so continued and increased, that all, as one man, did stand together for the Doctrine, Sacraments, and Kirke government, against the adversaries, either lurking or professed. It was the hedge of the Lords vineyard, and the hammer whereby the hornes both of adversaries, and disobeyers, were beaten and broken. And of this happy mean it might be truely said, that in the strength of it, more then by our owne vertue, were we strong and prevailed : And to sharpen our love it is thus written by a stranger, but a friend.* Albeit it be necessarie, that they who have their Citie in heaven, repose altogether thereupon, yet nothing should let us to behold, as it were, heaven upon

upon earth, that is, the power of God in his owne, &c. By moſt evident reaſons I judge the Kirke of Scotland to be of this ſort; In the which, the many mightie, and long continuing aſſaults of Satan, the like whereof, as I thinke, no Nation ſuſtained, could neither defile the puritie of doctrine, nor bow the rule of right diſcipline. This is a great gift of God, that he hath brought together to Scotland, both the puritie of Religion, and Diſcipline, whereby, as in a bond, the doctrine is ſafely kept. I pray and beſeech you ſo to keep theſe two together, as that ye may be aſſured, that if the one fall, the other can no wayes long ſtand.

It cannot be denyed, but by the ſpace of fifty yeares and above, Scotland ranne well, the Doctrine was in ſuch ſort preached, and Diſcipline appointed, and practiſed; yea, both profeſſed, eſtabliſhed, and conſtantly defended; not onely by thoſe faithfull men that went before, but by them who followed, and yet live, in ſuch concord of Kirk and policie, that the like thereof is ſcarcely to be found in Storie, or ſeene with eyes in any Nation, ſince the revelation of the Myſterie of the Goſpel to the firſt Apoſtles. But now of late, with pitie to ſpeake it, no uncircumciſed Philiſtim, or Aſſyrian, but ſome of the Diſciples, deſirous to ſit at the right hand, and pretending to reſtore againe the Kingdome to Iſrael, the Kirke to her old rents, and priviledges, at firſt did mince and ſparingly ſpeake, but afterward practiſe and loudly preach; that, except after the manner of other Nations, the Kirke of Scotland admitted againe Prelates, the Princes of that wicked Hierarchie, with ſome untruſty traditions, and change of things indifferent, as they terme them, but in effect the diſgracing of Paſtors, ejecting of Elders, deſtroying of Aſſemblies, and Faſhioning, Doctrine, Diſcipline, Sacraments, Confeſſions of Faith, Formes of prayer, and all in a new ſhape; it cannot be ſaved, nor vindicate from povertie and contempt, but by the meanes of this maladie obtruded for a remedie. Not onely theſe evils, howſoever at the beginning ſeeming ſmall, hath ſo growne, that like nettles in a fowle ground, they not onely bud and bloome; but abundantly bring forth diviſions, diſſenſions, and unkindly contentions among brethren, to the great joy of the enemies, and griefe and offence of them that feare God. This ſtrange fire hath entred into the Citie of God, and horriblie burnes on: and yet is it ſo, that ſuch as may, will not, and ſuch as are willing, cannot, and they that ſhould be firſt, are leaſt zealous and forward to offer their paines, either to cleare and defend the truth, to paciſie their brethren, or to pleade the cauſe of Diſcipline againſt the calumnies and cavillations of ſuch as by promoting of novelties, ſeekes promotion; but uncharitable ſpeeches, and peſtiferous pennes of diſſenſion,

fretting

fretting as a canker, increaseth unto more ungodlinesse ; dangerous dissolution, the daughter of division, and the undoubted fore-runner of desolation daily proclaimes the defacing, if not the fall of this reformed Kirk. As if no care should be taken that the Spouse of Jesus Christ, who so long like a chaste Virgin hath shined in purity before her Lord in this land, should now be stained with Corahs *ambition,* Balaams *wages, and* Esau's *profaneneſſe, Altar against Altar, and Brother against Brother. In this case, so pitifull, and good cause so universally neglected, if not deserted; it should be our hearts desire, and prayer to God to be found faithfull, when with griefe we may justly say of the old friends , and new adversaries of Discipline.* It is time for the Lord to worke, for they have destroyed thy Laws: *And of her constant friends boldly avow,* Therefore love they thy commandements above gold, yea above most fine gold. *Could this pragmaticall course of dangerous desertion from a truth so long professed, whereof none, or few can be ignorant, worke in our hearts, now almost luke-warme , a laborious love, and holy zeale for that truth whereof we are perswaded , we might then be fully assured, That as it was said in the booke of the warres of the Lord, what he did in the red sea, and in the brooks of Arnon, the banners of his power being displayed for Israel, as well at their entrie into Canaan against the Nations , as at their comming out of Egypt against Pharaoh : so through the wonderfull working of his equivalent power, and unchangeable love, it should be remembred in the Records of the reformed Kirkes of Scotland, that what he did first in substance, that he did last in ceremonie, making the end of his own worke against Apostates from Discipline, professed by themselves, and in that respect renters of brotherly unitie, and dividers of brethren, answerable to the happy beginnings thereof against cruell persecutors , and wicked Hereticks. Is the Lord changed, because he changes the manner of his working? God forbid. For although hee declare not in out times who belong to him by miraculous fire sent from heaven, as in the dayes of* Eliah, *the earth opens not her mouth , as in the dayes of* Corah ; *he raines not showers of Brimstone upon the Sodomites of this age he turns not such as looke backe into pillars of salt to season others, neither is his favour manifested towards his owne secret ones, in earthly & visible blessings, so wonderfully as of old; yet the God of Israel is our God, & the God of the old Testament is the God of the New, & better Testament, having still a secret & equivalent providence most wisely disposed, & framed for the weale of his Kirk, according to the diversitie of the ages succeeding one after another. So that no wise heart perceiving the course thereof, could wish another then the present, howsoever the follie of Infidelitie blindes men to affect the miracles, ease, and outward*

prosperitie

ſperitie of former generations, and if theſe faile, to caſt themſelves head-long in deſperation, defection, or Atheiſme. Yea, becauſe hee workes not as before, in their haſte, they conclude, that he workes not at all. It were our wiſedome, who live in the laſt times, rather to determine with our ſelves, that as in great and extraordinarie plagues, ſmall and common diſeaſes are ſwallowed up; ſo will the Lord, leaving all other warnings, have all eares to be lift up in feare, to the hearing of the loud Trumpet of the Goſpel, ſummoning all fleſh before the judgement ſeat of Chriſt, that they may moſt of all tremble at that laſt ſentence, which debarres men for ever from the face of God, and in the meane time, will have the life of his owne children hid with Chriſt, that in a holy conformitie with him, they may by many afflictions enter into his Kingdome. As the preſent proſperitie of the common ſort doth make their feare the greater; ſo the croſſes of the Kirke ſhould make them with the greater courage to lift up their heads, and while the day of their redemption drawes neer, to walk with the greater fidelitie in their vocations, building the houſe of God with the one hand, & fighting with the other, againſt enemies of all ſorts, eſpecially theſe Sanballats, and Tobiahs, who labour to make other Kirkes abroad, and a great number of the Paſtors and People at home, to thinke that a great part of the walls of Chriſts Kirke, builded within this Nation, ſince our deliverie from the Romiſh captivitie, are ſo weake, that if a Fox ſhall goe up upon them, he ſhould breake them downe. And now forſooth the new worke riſing in place of the old to be more firme, and of the old foundation, when the myſterie of iniquitie, after long working in ſecret was ſeen manifeſted, there was a new face brought upon the Kirke. The pure fountaines of holy Scripture troubled with the puddle of trifling traditions, ceremonies brought in, and will-worſhip, and damnable Idolatrie ſet up, Apoſtolicall Diſcipline aboliſhed, and Popiſh policie exalted. Yet ſuch is the wilfulneſſe of men, knowing the weakeneſſe of errour, and force of the truth, that multitudes in the ſucceeding times have not bluſht to bring in theſe novelties under the name of ancient verities; yea, without ſhame, or feare, to affirme that this laſt was the primitive and naturall face of their mother. It may be ſeene in theſe dayes, that after a large time, this ſecond myſterie working under cover, yet alwayes perceived by ſome in this Land, is now at laſt brought to light, according to the watnings of the wiſe watchmen of this Kirke, and hath changed the comely countenance of Chriſts Spouſe, further then the lovers of the truth would have thought, into the Anti-chriſtian complexion of that whore of Babel, and without Gods preventing mercie, and our ſpeedy repentance, the loſſe of a great ſubſtance for a foule conformitie; and yet, howſoever all men cry, that the ancient way

was

was the beſt, and as they love honeſtie, they will be the ſonnes of conſtancie, and firmely retaine the ancient Diſcipline of the reformed Kirke of Scotland. They have renounced nothing, they have abjured nothing; yea, if any whiſper of a fall from the firſt love, they are quickly marked, as wilfull pleading for ſhadowes, and making of ſchiſmes: and ſo ſuch as would ſtrive to ſtand, muſt ſuffer for their fault, who hath wrought the change. As that old Painter, intending to repreſent the body of Hercules, expreſſed nothing of the lineaments of his face, ſtature, or members, contenting himſelfe with the reſemblance of the Lyons skinne, which hee was wont to carrie, as the badge of his ſtrength, and Trophie of his honour: So ſome of his Prentices, for the beautifull face of this Kirke, and heavenly proportion of her divine Diſcipline, do ſet before the eyes of men of this time, who never ſaw the faire face, nor felt the ſtrength of ancient order, that roaring Lyons skinne of Epiſcopacie, the greateſt monſter that this Kirke had conflicted with, in the moſt part of her meetings, and whoſe skin within theſe few yeares was commonly repute amongſt the reſt of the ſpoyles taken from her enemies. As it was the courage of wiſe Cato *againſt the bragges of arrogant Greekes, perverting all veritie and antiquitie of Hyſtorie, and uſurping the honour of the invention of all things, to write a booke* de Originibus, *for vindicating the truth from uſurping preſumption: And as in later times many have happily labored in diſcovering the Roman inventions, and bringing to light the beginnings and progreſſe of errour and idolatrie, creeping in and corrupting that Kirke; It were likewiſe to be wiſhed, for the weale of this Kirke, and her cauſe of controverſies, that the Acts of the generall Aſſemblies, ſo often viſited and prepared for publicke uſe, were now according to the intention and care of the Kirke, together with the bookes of Diſcipline, which ſhould be lights for direction, and lawes for diciſion of controverſies ariſing thereabout, faithfully peruſed and printed.*

For the preſent neceſſitie, ye have here the firſt and ſecond bookes of Diſcipline, with certaine Acts of the Kirke for clearing your doubts, and confirming the truth againſt ſuch, as delight in vailes of obſcuritie, and circuits of circumvention. As there was never any miracle wrought for confuting of Atheiſts, becauſe every work of God is a miracle againſt them; ſo there needs no argument, to ſtop the mouthes of adverſaries for Diſcipline, who would ſeem to ſtand to their own oath and ancient profeſſion, becauſe every line almoſt of theſe bookes, will be an argument againſt them. If truth ſhall obtrude her ſelfe to the knowledge of men, not ſuffering them to be ſo forgetfull and ignorant, as perhaps they would ſeeme, God forbid that any ſhould thinke that his reſolution to be rich and ſtately, ſhould ſo ſup-

preſſe

presse his light, and stay his mind from thinking that true, which wee would wish were false, that were the sinne of a wittie malignant: Hæc est summa delicti nolle agnoscere quod ignorare non potes: *It were much better, that as many as through ignorance of the established order in the Kirke have beene misled, would now repent their negligence and dangerous course, when they shall see a good daughter of an evill mother. This truth brought to light to be the fruit of our division, As persecution in former times hath brought forth purity, and heresie the truth of doctrine; so hath this fit of distraction among brethren brought this draught of Discipline to the view of the world; to so many as have stood, by the grace of God, to the defence of their profession, a strong confirmation; and to such as are tossed with doubtings, a cleere resolution. Let it be no derogation to the truth here expressed, nor to the labours of these faithfull Fathers, who penned and put in Register the same, but a great imputation and guiltinesse lying upon the succeeding age, who deprived themselves of such a benefit, and the Kirk of such a defence. Though the booke of Gods covenant lay long hid in the Temple, yet Josiah rejoyced when it came to light. Very Jezabel could not be stayed from magnifying of Baal by all the dashes hee suffered from heaven and earth: And should not Christians be ashamed to be lesse affectionate to Veritie, then she to Idolatrie, and namely a truth concerning Christs Kingly Office, and the Ministers of his Kingdome; without the truth whereof we can neither have comfort of his Prophecie nor Priesthood. It is the Lord his great mercy, that in the reformation of this Kirk he hath beene preached, and professed, King, Priest, and Prophet. And it shall be the glory of this Land thankefully to acknowledge that incomprehensible benefit, and alwayes carefully to keepe whole without rent, and to carrie a reverent estimation to the great worke of the glorious reformation of this Kirke. For this effect ye must arme your selves against the Lords of tongues, who have said,* with our tongues will we prevaile. *Of that generation some will dash you by the name odious of Puritan, & yet one of that Lordly sort is forced to confesse, that Scots Professours are unto him Puritanes from the forme of externall government, but not from Religion, which both is and may be one and the same, where the externall forme of government is different and contrary; who albeit they be miserably taken with that their owne forme, yet in the rest of the doctrine they are sufficiently Orthodox. Others, like wicked creditors destroying the obligation whereby they are bound for debtfull obedience, summarily deny, that ever this Kirk had any approved discipline, except that which is printed and placed in the Psalme bookes. A third sort, making such Pastors, who at the*

beginning were called Super-intendents, to be figures, patterns, forerunners, or lieutenants of Bishops. Such as now are, would move the world to beleeve that they follow the first Discipline. A fourth kinde, wandering in the wilderneſſe of unbounded indifferency, takes upon them to determine all doubts of diſcipline, by honour, eaſe, or gaine. And ſome, of Gallio's diſpoſition it may be, hidly eſteeming all Religion a matter of ſpeech, ſpare not to proclaime, that ſtriving about ſuch trifles is needleſſe. For your incouragement againſt ſuch, and others of the like diſpoſition, it hath pleaſed the Lord to ſet on worke our pens; and in his owne time, if preſumption bee obſtinate, hee will inſpire them with greater love of his truth, to whom he hath given knowledge in meaſure above them who hath put to their hand; and increaſe their knowledge, in whoſe hearts he hath wrought ſome love, howſoever their knowledge be far inferiour to many of theirs who ſtand for the truth.

It is to be remembred, that the true friends of diſcipline are the Miniſters of the bleſſed Evangel of Jeſus Chriſt, agreeing in doctrine, and adminiſtration of the Sacraments, and the people of this Realme that profeſſe Chriſt, as he is now offered in his Evangel, and doe communicate with the holy Sacraments (as in the reformed Kirke of this Realme they are publickly adminiſtred) according to the confeſſion of Faith; and that ſuch as were clothed with the Kirk-rents, or greedily gaped after the ſame, as Abbots, Priors, Prioreſſes, Biſhops, Commendatairs, and other ſacrilegious uſurpers of Kirk-livings, as they had place in policie, and credit in Court, or Councell, either profeſſedly or craftily, have reſiſted the courſe of the Goſpel, and the diſcipline thereof, as may be ſeen in theſe conflicts, whereby the Kirke hath ever ſtriven for deliverance from their uſurpation; till now the zeale of benefices having devoured the zeale of diſcipline, old oppoſites are thought to be her moſt loving familiars, and her old friends her greateſt enemies. A ſtrange Caſe, and yet very caſuall for the Kirk by ſeeking worldly preferment, to loſe ſpirituall ſervants, as one ſaid, Never a Miniſter got a great Benefice, but hee ſpilt it, or it ſpilt him.

Item, *that under the name of diſcipline is to be underſtood not onely the particulars expreſſed in theſe two bookes, but alſo the Acts, Conſtitutions, and practiſes agreed upon, and recorded in the Regiſters of the Generall and Provinciall Aſſemblies, Presbyteries, and Kirk Seſſions.*

Thirdly, to conſider the different conditions of the Kirk in her infancie, in her growing, and in her ripe age, and accordingly to accommodate the diſcipline to practiſe, as the condition of the time permitted or required,

and

and wisely to distinguish betwixt the Kirks purpose and intention in every particular, and their possibility to performe and practise, as circumstances concurred, or were contrary: As for example, they intended resident Ministers, one or moe, as Kirks were of largenesse, with Elders and Deacons. Item, *Doctors of Divinitie for Schools, Assemblies generall, provinciall, weekely meetings for the interpretation of the Scripture, which afterward at Edinburgh the 7. day of July, 1579. were judged to be a Presbyterie: And they abhorred Anarchie, Oligarchie, and Hierarchie: but with great paines and frequent meetings was abuses condemned, and order established; so that for lack of ordinary Ministers planted, & in that respect lack of lawfull Assemblies, they were forced occasionally to use Super-intendents, and Visiters of Countries, who afterward in the generall Assemblie holden at Edinburgh the 4. of August 1590. when Presbyters were well and orderly constitute, were declared neither to be necessary, nor expedient.*

Fourthly, the first and second booke of Discipline, penned by the Ministers of the reformed Kirke, and the first booke at the charge and commandement of the great Councell of Scotland, subscribed by the greatest part thereof, and afterward by many more, as may be seene in the Acts of the Kirk: the second booke standing insert in publick Register of the Kirk, ordained to be subscribed by divers Acts of the Assemblie, and confirmed by practise, are both for one end: To wit, to direct reformation in Doctrine, Sacraments, and exercise of Discipline, and to resist Idolatrie and corruptions. The first hath more particular purposes: The second sets down more fully, and particularly the jurisdiction of the Kirk as it agrees, or is distinguished from the Civill Policie, the Office-bearers of the Kirk with their dutie, the Assemblies of the Kirk, and distinctions thereof; the Patrimony of the Kirk, and distribution thereof; the Office of a Christian Magistrate in the Kirk; certaine heads of reformation, with the utility of the said bookes, &c. Item, *either of the said bookes confirme the other, and neither of them abolish, or innovate the other.*

ACTS OF THE GENERALL ASSEMBLY FOR CLEERING AND CONFIRMING THE SAID BOOKES OF *DISCIPLINE*, AND AGAINST THE ADVERSARIES THEREOF.

For the First Booke.

BEcause the lives of Ministers ought to bee such, as thereby others may be provoked to godlinesse, It becomes them first to be tried, after the triall of the Superintendents, if any man have whereof to accuse them in life, doctrine, or execution of their office. After the Ministers, must the Elders of every Kirk be tried, &c. *In that whole ordinance anent triall, and in the Constitution following anent the subjection of all sorts of Ministers to the Discipline of the Kirk, there is no mention of Bishops, or any sorts of Prelates, as not acknowledged to have any place in the Ministry of the Reformed Kirke.* *Edinburgh Iul. 30. 1562.*

Mr. Alexander Gordone, called Bishop of Galloway, making petition for the Superintendencie of Galloway, was refused, because hee had not observed the order of calling Superintendents, and in the meane time was required to subscribe the booke of Discipline. *Where it is evident that by his Episcopacy he might exercise no Ministeriall dutie, and although he was presented by the Lords, yet they would* *Ibidem.*

not admit him to be Super-intendent, except hee subscribed the booke of Discipline. And let this be remembred for the subscription of others, of whom there may be seene a great number at the end of the said booke.

Ibidem. It is concluded by the whole Ministers assembled, That all Ministers shall be subject to their Super-intendents, in all lawfull Admonitions, as is prescribed as well in the booke of Discipline, as in the election of Super-intendents. *Here observe two things, First, that Super-intendents might not doe what pleased them: Secondly, that obedience to bee performed to them was injoyned by the Kirk, and set downe in the booke of Discipline, and in the election of Super-intendents.*

Ibidem. A Minister lawfully admitted, shall not bee removed, but according to the order of the booke of Discipline; so that the said booke is both the warrant of orderly admission, and orderly removing.

Edinburgh Decem. 25. 1562. According to the fourth head of the booke of Discipline concerning the lawfull election of Ministers, the Assemblie ordaines, That Inhibition shall be made to all and sundry persons, now serving in the Ministery, who have not entred into their charges by the order in this same head appointed. And this Act to have strength as well against them that are called Bishops, as others pretending any Ministery within the Kirk.

Edinburgh Decem. 25. 1563. It was thought needfull, for further confirmation of the booke of Discipline, that the Earle *Marshal*, Lord *Ruthwen*, Lord *Secretar*, the Commendator of *Kilwinning*, the Bishop of *Orkray*, Clerk of *Register*, *Iustice Clerke* Mr. *Henry Balnaves*, *David Forrester*, and Mr. *George Buchanan*, or any three, or foure of them, should over-see the said booke, and diligently consider the contents thereof, noting their judgement in writ, and report the same to the next Assembly generall of the Kirk: or, if any Parliament chance to be in the meane time, that they report their judgements to the Lords of the Articles, that shall happen to be chosen before the said Parliament. *By these it is evident, that our Kirk acknowledged the first booke to bee the booke of Discipline, and no wayes to be abolished, but for the use of the Kirk to be further confirmed.*

For the second Booke of Discipline.

Edinburgh Iunii 25. 1564. ANent the causes of the Kirk, and jurisdiction thereof, the Assembly appointed, the laird of *Dunn*, Mr. *John Winram*, Mr. *John Spottiswod*, Mr. *John Willock*, Super-intendents; Mr. *John Row*, *George Hay*, *Robert Pont*, *Christopher Gudman*, *Thomas Drumond*, *John Knox*, *John Craig*, *John Rutherfurd*, *George Buchanan*, *Ro-*

Robert Hammiltoun, *Clement Little*, the lairds of *Lundie*, *Elphinstoun*, *Karnall*, *Kers*, and *Thomas Scot* of *Abbottishall*, to conveen the morn after the preaching, and to reason and conferre anent the said causes and jurisdiction.

Ordaines an humble supplication to bee made to the Lords of secret Councell, anent the commission of jurisdiction, supponed granted to the Bishop of S. *Andrewes*, to the effect, that their honours may stay the same, in respect that these causes, for the most part, judged by his usurped authority pertaine to the Kirk, and howbeit for hope of good things the Kirk did over-see the Queens Majesties Commission given to such men, who for the most part were our brethren, yet can the Assembly no wayes be content that the Bishop of Saint *Andrewes*, a conjured enemy to Christ, use that jurisdiction; as also in respect of that coloured commission, he might usurpe againe, his old usurped authority, and the same might bee the meane to oppresse the whole Kirk by his corrupt Judgement. *Edinburgh Decem. 25. 1566.*

The whole Assembly thought meet that certaine brethren be appointed to concurre at all times with such persons of Parliament, of secret Councell, as my Lord *Regents* Grace hath nominate for such affaires as pertain to the Kirk and jurisdiction thereof, and also for decision of questions that may occurre in the meane time, *viz.* Mrs. *John Knox*, & *John Craig* Ministers of *Edinburgh*: The Super-intendents of *Angus*, and *Lothiane*, *David Berthuike*, *Thomas Mackcalzan*, *David Lindsay* Minister at *Leith*, *George Hay* at *Ruthven*, and *John Row* at S. *Johnstonn*. *Edinburgh Decem. 25. 1567.*

Letters directed from the Assembly by their Commissioners, to the Earls, Lords, and Barons, *viz.* the Earls, *Huntly*, *Argyle*, *Cassels*, *Rothes*, *Marshal*, *Munteith*, and *Glencarne*; to the Lords, *Boyd*, *Drummond*, *Sanchar*, *Heres*, *Yester*, *Cathcart*, Mr. of *Grahame*, *Fleming*, *Levingston*, *Forbes*, *Salton*, *Glames*, *Ogilvie*, Mr. of *Sinclare*, *Gray*, *Oliphant*, *Methven*, *Innermeth*, M. of *Somervell*; Barons, *Lochinvar*, *Garlies*, Shireff of *Air*, *Glenurquher*, Sir *Ia. Hamiltoun*, *Boxington*; Commendatares, *Arbroth Kilwinning*, *Dunfermling*, Saint *Colms*, *Newbottel*, *Halyrood house*, shewing them that the Assembly had of long time travelled both in publick and private, with all estates, continually craving of their honours in speciall, that the course of the Evangell of salvation, now once of the liberall mercy of God restored to this Realme, might continue to all their comforts, and their posterities. And that for the furthering and maintaining *Edinburgh Junii 25. 1567.*

thereof a perfect policy and full liberty might bee granted to this reformed Kirk within *Scotland*, &c.

Edinburgh Iul. 1. 1568. An Article presented to my Lord Regent, That his Grace would cause such as are appointed of the Councel, convene with them that are appointed of the Assembly, to confer anent the jurisdiction of the Kirk; & to decide therein, that time & place may be condiscended upon to that effect, and that it be done before the Parliament.

Edinburgh Iul. 1. 1569. My Lord Regents Grace ordaines the persons nominate in the act of Parliament to convene the time of the next chekker, and de ine and limitate the jurisdiction of the Kirk, according to the word of God, and act of Parliament made there anent *Extract. act. secretarii consilii, Alexander Hay.*

Edinburgh Martii 5. 1570. Articles pertaining to the jurisdiction of the Kirk to be proponed to the Regents Grace and secret Councell, and sought to bee appointed by them. 1. That the Kirk have the judgement of true and false Religion, of doctrine, heresies, and such like, annexed to the preaching of the word, and ministrations of the Sacraments. 2. Election, examination, and admission of them, that are admitted to the Ministery, or other functions of the Kirk, charge of soules, and Ecclesiasticall benefices, the suspension, and deprivation of them there-from for lawfull causes. 3. All things concerning the Discipline of the Kirk which stand in correction of manners, admonitions, excommunications, and receiving to repentance. 4. The judgement of Ecclesiasticall matters betwixt persons that are in the Kirk, and especially among them that are constitute in the Ministery, as well concerning beneficiarie causes, as others. 5. Iurisdiction to proceed by admonitions, to the processe of excommunication, if need be, against them that rob the patrimony of the Kirk, pertaining to the Ministery, or otherwayes intromet therewith unjustly, whereby the Ministery is in danger to decay by occasion of the poverty of the Ministers. 6. And because the conjunction of Marriages pertaines to the Ministery, the causes of adherence and divorcements ought also to pertaine to them, as naturally annexed thereto.

Edinburgh Apr. 24. 1576. Sess. 6. Brethren appointed to make an overture of the policie, and jurisdiction of the Kirk, &c. For the West country, the Bishop of *Glasgow*, Mrs. *Androw Melvil*, *Androw Hay*, *Iames Graig*, *David Cuninghame*; For *Lowthiane*, Mrs. *Robert Pont*, *Iames Lowson*, *David Lindsay*, *Clement Littil*, and *Alexander Simme*. For *Fyfe*, the Super-intendent thereof, with the principall masters of the Vniversity.

versitie. For *Angus* and *Merns*, the Laird of *Dunne*, *William Chrystesone*, *John Row*, *William Rind*, *John Dunkesone*: for *Aberdene*, Mrs. *John Craig*, *Alexander Arbuthnot*, *George Hay*, and their persons to conveen, ilk country and rank in the places following, *viz.* The West in *Glascow*: *Lothian*, in *Edinburgh*, *Fyfe*, in Saint *Andrewes*: *Angus*, in *Montrois*: the first Tuesday of *June* next to come, to confer and advise upon the said matter, and to have generall meeting or conventions, two, or one at least, of ilk country, in *Stirling*, the last of *July* thereafter, to communicate and cognosce upon their whole travels and labours taken herein, and to conferre hereupon, and report what they have found, and conceived in the said matter, to the next Assembly.

The brethren depute to the conceiving and forming of the heads of the policie of the Kirk, being called to give account of their diligence, presented the same as they had made partition thereof at the Assembly in *Stirling*. The heads penned by Master *John Row*, and *Iames Lowson*, were read, and nothing said against, except that one of the said Mr. *John*, his Articles was referred to further disputation. All men being required, that had any good reason or Argument to propone, in the contrary to alledge the same; or if they would not publickly reason on the said head, to resort to the said Commissioners, where travell should bee taken to satisfie them; leaving to them liberty also, before the heads be recollected and ordered in one body, to make argument, as they thinke good against the same. *Edinburgh Octob.* 1. 1577.

The Laird of *Dun* thought the head given to him obscure. The Assembly desired him to conferre with the remanent Commissioners the morne at 7. houres, that he may be resolved of the meaning thereof.

The Remanent heads being prolix, were thought good to be contracted in short propositions to be presented to publick reading.

Sess. 2.

The head committed to Mr. *Androw Hay*, being read in face of the Assembly, nothing was proponed against the same, except the Article anent the suspension of Ministers, referred to further reasoning. *David Fergusone* his part being read, the 18. Article was referred, and nothing spoken against the rest. The points committed to Mrs. *Androw Hay*, *Robert Pont*, *David Lindesay*, nothing alledged in the contrary. The heads committed to Mr. *John Craig* read; some things were desired to be contracted, and others referred to further reasoning.

Sess. 3.

The whole labours of the brethren taken upon the matter, and argument of the policy being wholly read in publick audience of the Assembly, it was thought expedient that their whole travailes and worke in this matter being now dispersed, should be revised and perused by some brethren, and digested and disposed in good and convenient order, to be thereafter presented to the Assembly. And for that effect the Assembly appointed the brethren Mrs. *James Lowsone*, *Androw Melvill*, *John Craig*, *George Hay*, to conveene together to appoint the houres and place thereto, and to remaine thereat while the matter be brought to an end. And in the meane time, if it please any to reason with them in the matter, to have accesse thereto.

Sess. 6.

Commissioners directed from this Assembly to the Regents Grace for informing his Grace anent the travels of the Kirk in the matter and argument of the policy, returned, and reported, his Grace liked well of their travels, and labours they tooke in that matter, requiring expedition, and hastly outred thereof.

Sess. 9.

The brethren appointed to collect the heads of the policie presented of before, reported the same gathered and collected in order, and digested in one body, and all men were required, that had good reason, or argument to propone, to offer them thereto. Three heads were called in doubt, One *de Diaconatu*, another *de jure Patronatus*, the third *de Divortiis*, wherein they were not resolved, nor satisfied. As to the rest, nothing was thought in the contrary, nor opponed thereto.

These three heads standing in controversie, and disputed *in utramque partem*, yet further disputation was reserved to the morne to any man that liked to take the part of reasoning upon him against the said heads. Because the matter of the policy of the Kirke collected by the brethren, is not yet in such perfect forme, as is requisite, and sundry things are largely intreated, which would bee more summarily handled, others required further dilatation, for recollecting thereof, and putting the same in good order, and forme, and for avoiding of superfluity, and obscurity, the substantialls being kept, The Assembly presently hath willed their beloved brethren, Mrs. *R. Pont*, and *James Lowson*, to take travell and labour in the premisses. And to the effect, that the worke may bee the better

better compleat, and in readinesse against the next generall Assembly, which is ordained to begin at *Edinburgh* the 25. of *October* next to come, the Assembly hath ordained their brethren the Laird of *Dun*, Mrs. *Alexander Arbuthnot*, *Androw Melvill*, *Iohn Craig*, *Andrew Hay*, *George Hay*, *Iohn Row*, *David Lindesay*, *Iohn Dunkesone*, to assemble & convene together the 19. of *October* next in *Edinburgh*, to revise and consider the travels of the said brethren, that the same may be the more advisedly proponed publickly, as is said. In the mean time such as please to reason in the matter, to have accesse to the said brethren. And likewise ordained the visitours of Countries, to make intimation to the Barons, that the said work is in hands, and to be treated in the next generall convention, desiring their presence and concurrence thereto.

Becausse the matter of the policy, and jurisdiction of the Kirk, committed to the recollecting, forming, and disposing of certain brethren, being now presented by them, was thought expedient to be propounded and intreated the morne after the reading of the generall heads thereof, The whole brethren were required to advise with themselves, if they found any other head necessarie to be disputed then those, and to signifie the same to the Assembly the morne. My Lord Regents grace desired the Assembly to proceed forward earnestly in the policie, wherein they were labouring, and to put the same to an end. *Edinburgh Octob. 25. 1577.*

The rest of this day being consumed in examination of the travells taken upon the policie, as is noted thereupon to the next Session, the Assembly ordaines it to be proceeded further in.

Sess. 6.

This Session being wholly imployed in reasoning upon the heads of the Jurisdiction of the Kirk, the same argument was ordained to be followed out the morne, so farre as time may serve thereunto.

The heads of the policie and jurisdiction of the Kirk being wholly read, and thought good that the same should be presented to my Lord Regents grace, as agreed upon by reasoning among the brethren, saving the head *de Diaconatu*, which is ordained to be given in with a note, that the same is agreed upon by the most part of the Assembly, without prejudice of further reasoning, to the effect that the said heads may be put *in Mundo*, disposed and set in good order, according to the mind of the Assembly, The Assembly hath willed Mrs. *James Lowson*, *Robert Pont*, *David Lindsay*, and the Clerke of the Assembly to labour with diligence therein, and the same *Edinburgh Octob 25. 1577.*

same being put *in Mundo* by them according to the originall to be seene, and revised, by *John Dunkeson*. *David Forguson*, the Laird of *Dun*; Mr. *James Carmichael*, and *John Brand*, and being seen by them according to the said originall, to be presented by the said Mrs. *James Lowson*, *Robert Pont*, and *David Lindsay*, together with a supplication penned and delivered to them by the Assembly unto my Lord Regents grace, and in case conference and reasoning bee sought by his grace upon the said heads presented to his grace, the Assembly hath ordained the Laird of *Dun*, Mr. *Patrick Adamson*, *John Craig*, *John Row*, *Alexander Arbuthnot*, *Androw Melvill*, *James Lowson*, *Robert Pont*, *David Lindsay*, *Androw Hay*, *George Hay*, and *John Dunkeson* to concurre and await upon the said conference, as they shall be advertised by his Grace.

Edinburgh April. 24. 1578. For as much as the generall Assembly hath thought meet, that the travels taken by them upon the policie, shall be presented to the Kings Majesty, and his highnesse Councell, it was found meet that before the copies thereof were delivered, they should be yet reviewed and over-seen by Mrs. *Robert Pont*, *James Lowson*, and *David Lindsay*, and being written over, according to the originall, one copy should be presented by them to his highnesse, with a supplication penned by them to that effect, and another copy to the Counsell. The time to be at the discretion of the said brethren, so it be before the generall fast. And in case conference and reasoning be craved upon the said heads, the Assembly hath nominated Mr. *John Craig*, *Alexander Arbuthnot*, the Laird of *Dun*, *William Christeson*, *John Row*, *David Forguson*, *Robert Pont*, *James Lowson*, *David Lindsay*, *John Dunkeson*, *Androw Melvill*, *Androw Hay*, *James Craig*, to concurre and convene at such times appointed by the King and Counsell as advertisement shall be made to them by the said three brethren. And that the said Commissioners at the said conference, reason also in the head of the ceremonies, and how farre Ministers may meddle with civill affaires, and if they may vote in Counsell or Parliament.

Edinburgh 24 April, 1578. It was required, that if any brother had any reasonable doubt, or argument to propone anent the head *de Diaconatu*, that hee should be ready the morne to offer his reasons, where hee shall bee heard and resolved.

According to the ordinance made yesterday, all persons that have any reasonable doubt, or argument to propone against the head of the policie, were required to propone the same, and none offered any argument to the contrary. The

The generall Assembly of the Kirk finding universall corruption of the whole estates of the body of this Realme, the great coldnesse and slacknesse in Religion in the greatest part of the professors of the same, with the dayly increase of all kind of fearefull sinnes and enormities, as incest, adulteries, murthers, and namely recently committed in *Edinburgh*, and *Sterling*, cursed sacriledge, ungodly sedition and division within the bowels of the Realme, with all manner of disordered and ungodly living, which justly hath provoked our God, although long-suffering and patient, to stretch out his arme in his anger, to correct and visite the iniquity of the land, and namely by the present penury, famine, and hunger, joyned with the civill and intestine seditions, whereunto doubtlesse greater judgements must succeed, if these his corrections work no reformation nor amendment in mens hearts. Seeing also the bloudy conclusions of the cruell Councels of that *Roman* beast, tending to extermine, and rase from the face of all *Europ*, the true light of the blessed word of salvation: for these causes, and that God of his mercy would blesse the Kings highnesse, and his regiment, and make him to have a happy and prosperous government, as also to put in his Highnes heart, and in the hearts of his noble Estates of Parliament, not onely to make and establish good politick lawes for the weale and good government of the Realme, but also to set and establish such a policy, and discipline in the Kirk, as is craved in the word of God, and is contained, and penned already to be presented to his Highnes, and Councell, that in the one, and the other, God may have his due praise, and the age to come an example of upright and godly dealing. Therefore the Assembly hath ordained the Act preceding hereanent, to be precisely kept in all points. *Ibidem.*

Forasmuch as in the last Assembly commission was given to certaine brethren to present to the Kings Highnes and Councel, the heads of the policie of the Kirk, with a supplication to his Grace: The Assembly desired the report of the brethrens proceedings, who expounded, and shew, that according to their commission, they exhibite to the Kings Majesty a copy of the heads of the policy, with the supplication unto his Grace, who gave a very comfortable & good answer, That not only would he concurre with the Kirk in all things that might advance the true Religion, presently professed within this Realm, but also would be a protector for the Kirk, and thereafter his Grace presented to the Councell the said *Sterling Junii* 10. 1578.

supplication, who nominate persons to conferre in the matter, and by his Majesties procurement obtained of the Councell, that they might choose so many Ministers to conferre, as was at length agreed upon, which conference is ready to be showen.

Edinburgh Octob. 29. 1578. In respect that at the desire of the Assembly, a certaine of the Nobility were convened, *viz.* my Lord Chancellor, the Earle of *Montros*, my Lord *Seatoun*, my Lord *Lyndsay*, it was exponed and showen to the Moderator of this Assembly, what care, and study the Assembly had taken to entertaine and keepe the purity of the sincere word of God, unmixed with the invention of their owne heads, which their speciall care was to reserve to the posterity hereafter. And seeing that the true religion is not able to continue, nor endure long, without a good discipline and policy, in that part have they also imployed their wit and study, and drawne forth out of the pure fountaines of Gods word, such a Discipline as is meet to remaine in the Kirk, which they presented to the Kings Majesty, with their supplication, at whose direction certaine Commissioners were appointed to reason with such as were deputed by the Kirk, where the whole matter being disputed, was resolved and agreed, except a few heads, and thereafter againe presented to the Lords of the Articles, that the said Discipline might have place, and bee established by the acts and lawes of the Realme, wherein no the lesse their travells have not succeeded, praying therefore the Nobility present, as well openly to make profession to the Assembly, if they will allow, and maintaine the Religion presently established within this Realme, as also the policy and discipline already spoken of, and to labour at the King and Councels hands, for an answer to the heads following, to wit, That his Grace and Councell will establish such heads of the policy, as were already resolved and agreed upon by the said Commissioners, and cause such others as were not finally agreed on to be reasoned, and put to an end, and that his Grace and Councell will restore to the Kirk the act of Parliament concerning the Thirds: And that none vote in the Parliament in name of the Kirk, except such as shall have commission from the Kirk to that effect. And that presentations to benefices be directed to the Commissioners of Countries, where the benefices lie. And to the end that the matter may bee the better and sooner exped, that their Lordships would appoint such time convenient thereto, as they may best spare, that such of the brethren as shall bee named thereto, may wait upon their Ho-

Honours. Hereunto the said Noblemen answered, that a part of them had made a publick profession of this Religion before, alwayes now they declare and professe the Religion presently professed within this Realme, and that they shall maintaine the same to their power. As to the rest, they think good the King and his Councell bee suited, and they shall insist with the King for answer thereto. The time to that effect they shall notifie to the Assembly the morne.

That becauſe in the laſt conference holden at *Sterling* by his Graces command concerning the policy of the Kirk, certaine Articles there anent remaine yet unreſolved, and referred to further conference, Therefore the Aſſembly craves of his Majeſty that perſons unſpotted of ſuch corruptions as are deſired to be reformed, may be nominate by his Majeſty to proceed in the further conference upon the ſaid policy, and time and place to be appointed to that effect. *Edinburgh Iulii 7. 1579.*

The queſtion being proponed by the Synods of *Lowthiane* to the generall Aſſembly anent a generall order to be taken for erecting of Presbyteries in places where publick exerciſe is uſed, unto the time the policy of the Kirk be eſtabliſhed by law; It is anſwered, that the exerciſe may be judged to be a Presbytery. *Ibidem.*

An Article propounded by the Commiſſioners of the Kirk to his Majeſty and Councell, that the booke of policy may bee eſtabliſhed by an act of privy Councell, while a Parliament bee had, at which it may bee confirmed. *Dundie, Iulii 12. 1580.*

Foraſmuch as travells have beene taken in the forming of the policy of the Kirk, and divers ſuits made to the Magiſtrate for approbation thereof, which albeit hath not yet taken the happy effect which good men would crave, yet that the poſterity ſhould judge well of the preſent age, and of the meaning of the Kirk, the Aſſembly hath concluded, that the booke of policy agreed to in divers Aſſemblies before, ſhould bee regiſtrate amongſt the Acts of the Aſſemblies, and remaine therein *ad perpetuam rei memoriam:* And the Copies thereof to be taken by every Presbytery, Of the which booke the Tenour followeth, &c. *Glaſgow, Aprilis 24. 1581.*

For as much as it is certaine, that the word of God cannot bee kept in the owne ſincerity, without the holy Diſcipline be had in obſervance, It is therefore by common conſent of the whole Brethren, and Commiſſioners preſent, concluded, that whoſoever hath borne office in the miniſtery of the Kirke within this Realme, or *Edinburgh Aug. 4. 1590. P. Galloway Moderator.*

that presently beares, or shall hereafter beare office herein, shall bee charged by every particular Presbytery where their residence is, to subscrive the heads of Discipline of the Kirk of this Realme, at length set downe and allowed by act of the whole Assembly, in the book of policy, which is registrat in the Assembly-bookes, and namely the heads controverted by enemies of the Discipline of the reformed Kirk of this Realme, betwixt and the next Synodall Assemblies of the Provinces, under the paine of excommunication to be executed against the non-subscrivers, and the Presbyteries which shall bee found remisse or negligent herein, to receive publick rebuke of the whole Assembly. And to the effect the said Discipline may be knowne, as it ought to be, to the whole brethren, It is ordained that the Moderator of each Presbytery shall receive from the Clerke of the Assembly, a copy of the said booke under his subscription, upon the expenses of the Presbytery, betwixt and the first day of *September* next to come, under the pain to bee openly accused in face of the whole Assembly.

Edinburgh Iulii 2. 1591. The Assembly ordaines, that the Discipline contained in the acts of the generall Assembly be kept as well in *Angus* and *Mernis*, as in all other parts.

ACTS CONCERNING THE Adversaries of Discipline.

It is to bee marked, that such as adhered to Papistry, were enemies both to reformation and Discipline, and such as embraced the true Religion, whether Kirkmen or other Professors, and yet possessed the Kirk rents, were not onely unhearty friends, but, under colour and in policie, as great hinderers as lovers of the benefices and livings belonging to the service of God.

Edinburgh Iulii 30. 1562. *Alexander Gordon*, being Bishop of *Galloway*, is no other wise acknowledged by the Assembly in respect of spirituall function, then as a private man void of Jurisdiction: and therefore hee and the rest of that sort, are not simply set downe by their title of Bishop, but by a note as it were of degradation, [*so called*] to wit, by custome, but by no right.

Edinburgh Decem. 25. 1562. The said Mr. *Alexander Gordon* without respect to his place, or Bishopricke, is inrolled after the Super-intendents, and is thus designed, Mr. *Alexander Gordon*, intitulate Bishop of *Galloway*, and is there leited for the Super-intendencie of *Dunfrice*, *Liddisdaill*, and *Galloway*, and gets commission to present Ministers, Exhorters, and Readers, for planting of Kirkes, and to doe such other things as hath beene heretofore accustomed.

Master

Mr. *Alexander Gordon*, named Bishop of *Galloway*, was removed, out of the Assembly, and accused by the Laird of *Gairles*; his excuses were not found altogether relevant, and therefore the Assembly appointed order to be taken anent the matter complained upon. *S. Johnston. Iunii 25. 1563.*

The Assembly ordained commissions to be given to the Bishops of *Galloway*, *Orknay* and *Catnes*, for the space of a yere after the date hereof, to plant Kirks, &c. within their owne bounds, and that the Bishop of *Galloway* haunt, as well the Shirefdome of *Wigtoun*, as the Stewardie of *Kirkubright*, reckoned within his bounds. *Ibidem.*

It was then ordained, that when any benefice shall chance to vake, or is now vacant, that a qualified person be presented to the Super-intendent of that Province where the benefice vakes, and that he being sufficient be admitted Minister to that Kirk which is destitute of a Pastor, that ignorant Idiots bee not placed in such roomes by them that are yet called Bishops, and are not. *Ibidem.*

Mr. *Robert Pont* complained upon the Bishop of *Dunblane*, that the said Bishop lately said, and caused say Masse in *Dunblane*, contrary to the tenor of the Act made thereanent, &c. *Ibidem.*

Remember to make supplication to the Queenes Majesty and her Councell, for remitting the thirds, or any part thereof to the Bishops, that are elected by the Kirk, to bee Commissioners to plant Kirkes within their bounds. *Ibidem.*

A sentence of unquhile *Iames* Bishop of *Rosse*, Commissioner to unquhile *Iames* Archbishop of Saint *Andrewes*, pronounced against *Iames Hammiltoun* of *Kincavel*, was declared wicked, ungodly, and wrangusly led. *Ibidem.*

Bishops, Abbots, Priors, and other Persons beneficed, being of the Kirk, who receive teinds and awaite not on the flock committed to their cure, nather present themselves to the Generall Assembly, are ordained to be summoned by the Super-intendents to compaire at the next generall Assembly, to give their assistance and counsell in such things as appertaine to Christian Religion and preaching of the true word, and further to know the Ordinance of the Kirk to be made thereanent. *Edinburgh Decem. 25 1566.*

Adam, called Bishop of *Orknay*, and Commissioner, was accused that he, being Bishop and Commissioner occupied the roome of a Magistrate in the Session, his sheepe wandering without a Pastor, and retaines in his company Sir *Francis Bothwel*, a rank Papist, to whom he hath given benefices, and placed him as Minister in those Kirkes; as also that hee solemnized the marriage of the Queene, *Edinburgh Decem. 25. 1567.*

and Earle of *Bothwell* &c. and for the said causes was deprived.

Ibidem. *Alexander* called Bishop of *Galloway*, Commissioner, accused that he hath not visited, these three yeeres by-gone, or thereby, his Kirkes within his charge; that he hath given himselfe over altogether to hant the Court, and cleane left the office of visiting, and planting the Kirkes, and hath now procured to be one of the Session, and privy Councell, which cannot agree with the office of a Pastor or Bishop; and also hath resigned *Inchchaffray* in favours of a yong child, and set divers lands in few: Compeiring, granted publickly that hee had offended in all things were laid to his charge. And for certaine considerations the Assembly continued him still, untill the next Assembly, upon certaine conditions of his diligence in his Charge.

Edinburgh Iulii 1. 1568. No man ought to injoy or possesse the patrimony of the Kirk, without doing of their dutifull service. And becaus it is knowne that there are many of that number, to whom God hath given such gifts, wherethrough they might profit greatly in the Kirk of God, it was thought necessary, that admonitions bee made by the whole Assembly, to such as brooke benefices, that they apply themselves according to the gifts given to them by God, and as the Kirk shall judge them able, to enter in the Ministery, and continue therein. And becaus all the said Persons are not present to heare the voice of the Assembly, It is ordained, that Super-intendents and Commissioners, that shall be appointed for planting, and visiting of Kirkes, give the same admonitions particularly to the said Persons within their bounds, requiring them in name of the Assembly to be at the next generall Assembly, &c.

Ibidem. An Article presented to my Lord Regents Grace, bearing, that it is thought very unreasonable that the Papists, enemies to Gods Kirk, and this Common-wealth, and others, that labour not in the Ministery, shall possesse freely, without imposition, the two part of the benefices, and the Kirk, which labours, shall not possesse the third.

Ibidem. The Bishop of *Orknay* restored againe, and Mr. *Iohn Row* appointed Commissioner of *Galloway*.

Edinburgh Julii 5. 1569. Ordaines *Alexander Gordane* sometimes Commissioner of *Galloway* to repaire to the next generall Assembly of the Kirk, to answere to such things as shall bee laid to his charge, &c. and in the meane time inhibites him to use any function within the Kirk of God, conform to the Act made against him the 8. of *July* 1568. in the generall Assembly.

Adam

Adam B. of *Orknay* was accused for not fulfilling of the injunctions appointed to him by the Assemblies in the m. of *July*, 1568. *Ibidem.*

Adam of *Orknay* being called to the office of a Bishoprick, and promoted to the profits thereof, and suffered by the Kirk, receives charge to preach the Evangell, to bee also Commissioner of the Country of *Orknay*, which hee received, and exercised for a certaine space, while now of late he made a Simoniacall change with the Abbacie of Hali-rudhous, although yetbrooking the name, and stiled Bishop of the same; contrary to all lawes both of God and Man, made against *Simony*. Secondly, he dimitted his cure in the hands of an unqualified person, without the consent of the Kirk, leaving the flock destitute without a shepheard, whereby not onely ignorance is increased, but also most aboundantly all vice and horrible crimes there are committed, as the number of 600. persons, convict of incest, adultery and fornication, beares witnes. Thirdly, hee hath given himselfe daily to the execution of the function of a temporall Judge, as to bee a Lord of Session, which requires the whole man, and so rightly in naither can hee exercise both: And stiles himselfe with Romane titles, as Reverent Father in God, which pertaines to no Minister of Christ Iesus, nor is given to any of them in Scripture. Fourthly, in great hurt, and defraud of the Kirk, he hath bought all the thirds of the Abbacie of Halirudhous, at least, he hath made Simoniacall change thereof with the rents of *Orknay*. Fifthly, he hath left the Kirks, partly unplanted, and partly planted, but destitute of provision. Sixtly, some of the Kirkes are sheepfolds, and some of them ruinous. Seventhly, he hath traduced both publickly and privatly the Ministers of *Edinburgh*, absented himselfe from preaching in that Kirk, and from receiving the Sacraments. *Sterling Febr.* 25 1569.

Excommunication directed against *Patrik* called Bishop of *Murray*, to bee executed by Mr. *Robert Pont* Commissioner their, with the assistance of the Ministers of *Edinburgh*. *Edinburgh Julii* 9. 1570.

Robert Bishop of *Catnes* to assist *John Gray* of *Fordel* in visiting the Kirkes there. *Edinburgh Mart.* 5.

Iohn Bishop of Saint *Andrewes* accused, first that he had given a benefice to Mr. *George Lauder* suspect of Papistrie. 2. That he oversaw adultery in *Bruntiland*. 3. He suffered M. *Magnus Hulcio* lie uncontrouled under old adulterie. 4. That he visited by others, and not by himselfe. 5. That in his default the exercise of Saint *Andrewes* was likely to decay. 6. That such as had offended in 1570. *Edinburgh Aug.* 6. 1573.

Low-

Lowthian, he receives in Saint *Andrewes*, and admits some to function in the Kirk that are not able, and untried, chiefly such as come out of *Lowthiane*, and *Mers*.

Ibidem. The whole Assembly heares that he hath received the name of Bishop, but hath not used the office of a Bishop; within his bounds hee hath not proceeded against Papists, he is suspect of *Simony* betwixt the Earle of *Argile* and him, anent the profites of the Bishoprick; he is suspect of perjury in receiving the same Bishoprick, because he gives acquittances, and the Earle receives the silver of the Bishoprick.

Mr. *James Paton* B. of *Dunkell.*

Ibidem. *Alexander Gordon* Bishop of *Galloway* accused, 1. that hee intruded himselfe in the office of the Ministery, within the burgh of *Edinburgh:* 2. He perswaded and enticed the people to rebell against our Soveraigne Lord: 3. Hee refused to pray for our Soveraigne Lord, approving another Authority: 4. Being forbidden by the generall Assembly to have any intromission with the Parishoners of Halyrud-hous, he compelled them to receive the Sacrament, then abused by him within *Edinburgh*, causing his pretended Baillies, and the men of warre, to compell the said poore people: 5. Being sworne by his solemne oath, for due obedience to our Soveraigne Lord, and his Graces Regent, and authority, brake his said oath, by sitting in pretended Parliament for dispossessing of our said Soveraigne Lord of his royall crowne, and authority: 6. Openly in Pulpi the gave thanks for the slaughter of *Matthew* Earl of *Lennox*, of good memory, saying that it was God most just judgement, and exhorted the people to doe the same: 7. That hee was a perverter of the people, not onely before the reformation, but also divers times since. It was concluded, that he should make publique repentance in *Sackcloth* three severall Sundaies; First, in the Kirk of *Edinburgh*; Secondly, in Halyrud-hous; Thirdly, in the Queenes Colledge, under the paine of Excommunication.

Ibidem. *Alexander Hay*, Clerke to the secret Councell, presented certaine heads proponed by my Lord Regent to the present Assembly, whereof one followes: My Lord Regents Grace mindes, that with all convenient diligence qualified persons shall be promoted to the Bishopricks now vacant, the delay whereof hath not beene in his owne Grace his default, but by reason some entresse was made to these livings, in favours of certaine Noble-men before his acceptation of the Regiment; yet his Grace is perswaded, that qualified persons shall speedily bee presented, and in case of failzie, will

not

not faile without the others knowledge and consent to present.

The Assembly hath concluded, that the Jurisdiction of Bishops in their Ecclesiasticall function shall not exceed the Jurisdiction of Super-intendents, which heretofore they have had, and presently have; and that they shall willingly bee subject to the Discipline appointed by the generall Assembly, as members thereof, as the Super-intendents have beene heretofore in all sorts; and that no Bishops give collation of any benefice within the bounds of Super-intendents, without their consent, and testimoniall subscrived with their hands: And that Bishops in their owne Dioceses, visit by themselves, where no Super-intendents are, and give no collation of benefices, without consent of three well qualified Ministers, &c. *Edinburgh Mar. 6. 1573.*

The Bishop of *Dunkell* ordained to confesse his fault publickly in the Kirk of *Dunkell*, for not executing the sentence of the Kirk against the Earle of *Athol*. *Ibidem.*

George, Bishop of *Murray*, ordained to be summoned to make his Purgation of the fornication alledged committed by him with the Lady *Ardrosse*. *Ibidem.*

Bishops, Super-intendents, or Commissioners of Countries, that be found negligent in their office, or doe not their debtfull charge, either in their visitation, teaching, or life, the Assembly hath decreed and ordained, that they shall be punished and corrected according to the quality of their faults, either by admonition, publick repentance, suspension or deprivation *simpliciter*, at the sight of the said Assembly. *Edinburgh Augusti. 7. 1574.*

Bishop of *Dunkell*, Bishop of *Brechin*, Bishop of *Murray*, Bishop of *Glasgow*, removed, and particularly complained on. *Edinburgh Mar. 7. 1574.*

The Bishops of *Galloway*, *Dunkell*, *Brechin*, *Dumblaine*, *Ylos*, being present, *Iohn Durie* one of the Ministers of *Edinburgh* protested, that the triall of Bishops prejudge not the opinions and reasons which hee, and other brethren of his minde, had to oppone against the said office, and name of Bishop. *Edinburgh Augusti 6. 1575.*

Anent the question propounded by certaine brethren, whether if the Bishops, as they are now in *Scotland*, have their function of the word of God, or not; or the Chapiters appointed for creating of them in this reformed Kirk: for better resolution hereof, the generall Assembly of the Kirk appoints Mr. *Iohn Craig*, Minister at *Aberdene*, Mr. *Iames Lowson*, Minister at *Edinburgh*, and Mr. *Andrew Melvil*, principall of the colledge of *Glasgow* on the one part; Mr. *George Hay*, Commissioner of *Caitnes*, Mr. *Iohn Row*, Minister *Ibidem.*

of *Pearth*, and Mr. *David Lindsay* Minister at *Leith* on the other part, to conveen, reason, and conferre upon the said question, and to report their judgements and opinions thereupon to the Assembly before the dissolving thereof, if they be resolved betwixt and the same.

Ibidem. They think it not expedient presently to answer directly to the first question, but if any Bishop shall be chosen who hath no such qualities as the word of God requireth, let him be tried by the generall Assembly *de novo*, and so deposed.

The points wherein they agree concerning the Office of a Bishop or Super-intendent.

First, the name of Bishop is common to all them that hath any particular flock, over the which hee hath a peculiar charge as well to preach the word, as to Minister the Sacraments, and to execute the Ecclesiasticall Discipline, with consent of his Elders. And this is his chiefe function by the word of God.

Out of this number may be chosen some to have power to visit such reasonable bounds, besides his owne flock, as the generall Assembly shall appoint; and in these bounds to appoint Ministers, with consent of the Ministers of that Province, and the consent of the flock to whom they be appointed: Also to appoint Elders and Deacons in every particular Congregation, where there is none, with consent of the people thereof, and to suspend Ministers for reasonable causes with consent of the Ministers foresaid.

Edinburgh Aprilis 5. 1576. Bishops being present, their diligence is tried, and they are accused for want of particular flockes, dilapidation, and other faults.

Ibidem. Anent the advice and opinion of the brethren given concerning the question moved anent Bishops, the whole Assembly, for the greatest part, after reasoning, and long disputation upon every Article of the said brethrens opinion, and advice, resolutely affirmed, and approved the same, and every Article thereof, as is also above set downe. And, to the effect that the said Articles condescend upon by the said Assembly, may be the better followed out, and ready execution may ensue thereupon, as appertaines, ordaines the Bishops which hath not as yet received the charge of a particular Congregation, to condescend the morne, what particular flocks they will accept to take the cure of.

Ibidem. For the more commodious visitation of Countries, there is appointed

pointed for every Shire foure or five Bishops, Super-intendents, and Ministers, and Articles of visitation set downe.

Anent the demand of Mr. *Andrew Hay* Parson of *Ranthrow*, if every Visiter within his owne bounds hath like power, and jurisdiction to plant Ministers, suspend, and depose for reasonable cause: The Assembly resolved affirmative, that they have alike power and jurisdiction therein, as is contained in the particular Articles concerning the jurisdiction of the Visiters. *Ibidem.*

For as much as there is great corruption in the estate of Bishops, as they are presently made in this Realme, wherennto the Kirk would provide some stay in time comming, so farre as they may, to the effect that further corruption may be bridled: therefore the Assembly hath concluded, that no more Bishops shall bee elected, or made hereafter before the next generall Assembly of the Kirk, discharging all Ministers and Chapiters to proceed any wayes in the election of the said Bishops in the meane time, under the paine of perpetuall deprivation from their offices. *Edinburgh Aprilis* 24. 1578.

The Act above written extended to all times to come, and all Bishops already elected required to submit themselves to the generall Assembly, concerning the reformation of the corruption of that estate, which submission the Bishop of *Dunblane* willingly offered to the Assembly. *Sterling Iulii* 11. 1578.

Sess. 4.

For as much as the office of a Bishop, as it is now used, and commonly taken within this Realme, hath no sure warrant, authority, nor good ground out of the Scriptures, but is brought in by the folly and corruption of mens inventions, to the great overthrow of the Kirk of God, The whole Assembly of the Kirk in one voice, after liberty given to all men to reason in the matter, none opponing himselfe in defending the said pretended Office, Findes and declares the same pretended Office used and termed, as is aboveſaid, unlawfull in the selfe, as having neither fundament, ground, nor warrant within the word of God; and ordaines, That all such persons as bruike, or shall bruike, hereafter the said Office shall be charged simply to dimit, quite, and leave off the same as an Office where into they are not called of God: And such like to desist, and cease from all preaching, ministration of the Sacraments, or using any way the Office of Pastors, while they receive *de novo* admission from the generall Assembly, under the paine of Excommunication to be used against them. Wherein if they be found disobedient, *Dundie, Iulii* 12. 1580. Bishops as they are, judged unlawfull & discharged.

obedient or contradict this act in any point, the sentence of Excommunication after due admonitions to bee executed against them. And for better execution of the said Act, It is statute, that a Synodall Assembly shall be holden in every Province, where any usurping Bishops are, and begin the 18. of *August* next to come, whereto they shall be called, and summoned by the Visitors of the said Countries, to compeire before their Synodall Assemblies, and namely, the Bishop of Saint *Andrewes*, to compeir in Saint *Andrewes*, The Bishop of *Aberdene* in *Aberdene*, The Bishop of *Glascow* in *Glascow*, The Bishop of *Murray* in *Elgyne*, to give obedience to the said Act; which if they refuse to doe, That the said Synodall Assemblies shall appoint certaine brethren of their Ministery, to give them publick Admonitions out of the Pulpit, and warne them in case they disobey, To compeir before the next generall Assembly to be holden at *Edinburgh*, the 20. of *October* next to come, to heare the sentence of Excommunication pronounced against them for their disobedience. And to this Act the Bishop of *Dunblane* agreed, submitting himselfe to bee ruled thereby.

Synodall Assemblies appointed.

The twelfth Parliament holden at *Edinburgh*, the fifth of *Iune*, the yeare of God 1592. yeares, by the right excellent, right high and mighty Prince IAMES the sixt, by the Grace of God, King of *Scottes*: with advice of his Three Estates.

Ratification of the liberty of the true Kirk: Of generall and Synodall Assemblies: Of Presbyteries; Of Discipline. All lawes of Idolatry are abrogate: Of Presentation to Benefices.

OUR Soveraigne Lord and Estates of this present Parliament, following the laudable, and good example of their Predecessors, hath ratified, and approved, and by the Tenour of this present Act, ratifies and approves all liberties, priviledges, immunities, and freedomes whatsoever, given and granted by his Highnesse, his Regents in his name, or any of his Predecessours, to the true and holy Kirk presently established within this Realme, and declared in the first Act of his Highnesse Parliament the twenty day of *October*, the yeare of God 1579. yeares. And all, and whatsoever Acts of Parliament, and Statutes made

made of before by his Highneſſe, and his Regents, anent the liberty and freedome of the ſaid Kirk; and ſpecially the firſt Act of Parliament, holden at *Edinburgh*, the twenty foure day of *October*, the yeare of God 1581. yeares, with the whole particular Acts there mentioned: Which ſhall be as ſufficient as if the ſame were here expreſſed: and all other Acts of Parliament made ſince, in favour of the true Kirk, and ſuch like, ratifies and approves the generall Aſſemblies appointed by the ſaid Kirk, and declares that it ſhall bee lawfull to the Kirk and Miniſters every yeare, at the leaſt, and oftner *pro re nata*, as occaſion and neceſſity ſhall require, to hold and keepe generall Aſſemblies: Providing that the Kings Majeſty, or his Commiſſioners with them, to bee appointed by his Highneſſe, bee preſent at ilk Generall Aſſembly, before the diſſolving thereof, nominate and appoint time and place, when and where the next generall Aſſembly ſhall bee holden: and in caſe neither his Majeſty, nor his ſaid Commiſſioners be preſent for the time in that Towne, where the ſaid generall Aſſembly is holden: Then and in that caſe it ſhall bee leaſum to the ſaid generall Aſſembly by themſelves to nominate and appoint time and place, where the next generall Aſſembly of the Kirk ſhall bee kept, and holden, as they have beene in uſe to doe in times by paſt. And alſo ratifies and approves the Provinciall and Synodall Aſſemblies to bee holden by the ſaid Kirk and Miniſters twice ilk yeare, as they have beene, and preſently are in uſe to doe within every Province of this Realme: And ratifies and approves the Presbyteries, and particular Seſſions appointed by the ſaid Kirk, with the whole Diſcipline and Juriſdiction of the ſame Kirk agreed upon by his Majeſty in conference had by his Highneſſe with certaine of the Miniſters, conveened to that effect. Of the which Articles the Tenour followes: Matters to bee intreated in Provinciall Aſſemblies: Their Aſſemblies are conſtitute for weighty matters, neceſſary to be intreated by mutuall conſent, and aſſiſtance of brethren within the Province, as need requires. This Aſſembly hath power to handle, order, and redreſſe all things omitted or done amiſſe in the particular Aſſemblies. It hath power to depoſe the office bearers of that Province, for good and juſt cauſes deſerving deprivation. And generally their Aſſemblies have the whole power of the particular Elderſhips, whereof they are collected. Matters to be intreated in the Presbyteries: The power of the Presbyteries is to uſe diligent labours in the bounds committed to their charge, that

the Kirkes be kept in good order: To enquire diligently of naughty and ungodly persons, and to travell to bring them in the way again by Admonition, or threatning of Gods judgements, or by correction. It appertaines to the Eldership to take heed that the word of God bee purely preached within their bounds, the Sacraments rightly ministred, the Discipline entertained, and Ecclesiasticall goods uncorruptly distributed. It belongs to this kind of Assemblies, to cause the ordinances made by the Assemblies Provinciall, Nationall & generall to be kept and put in execution, to make Constitutions which concerne τὸ πρέπον in the Kirk for decent order in the particular Kirk where they govern: Providing that they alter no rules made by the Provinciall, or generall Assemblies; And that they make the Provinciall Assemblies foresaid, privie to the rules that they shall make: and to abolish Constitutions tending to the hurt of the same. It hath power to excommunicate the obstinate, formall processe being led, and due intervall of times observed. Anent particular Kirkes, if they bee lawfully ruled by sufficient Ministers and Session, they have power and Jurisdiction in their owne Congregation in matters Ecclesiasticall; And decrees and declares the Assemblies, Presbyteries, and Sessions, Jurisdiction and Discipline foresaid, to bee in all times comming, most just, good and godly in the selfe, Notwithstanding of whatsoever Statutes, Acts, Canons, Civill or Municipall lawes made to the contrary: To the which, and every one of them their presents shall make expresse derogation, And becausse there are divers Acts of Parliament made in favour of the Papisticall Kirk, tending to the prejudice of the liberty of the true Kirk of God presently professed within this Realme, Jurisdiction and Discipline thereof; which stand yet in the bookes of the Acts of Parliament not abrogated nor annulled, Therefore his Highnesse and Estates foresaid, hath abrogated, cassed, and annulled, and by the Tenour hereof, abrogates, casses, and annulles, all Acts of Parliament made by any of his Highnesse Predecessours, for maintenance of superstition and idolatry withall, and whatsoever Acts, Lawes and Statutes made at any time before the day and date hereof, against the liberty of the true Kirk, Jurisdiction and Discipline thereof, as the same is used and exercised within this Realme.

And in speciall, that part of the Act of Parliament, holden at *Sterling*, the fourth day of *November*, the yeare of God 1443. yeares, commanding obedience to be given to *Eugenius* the Pope

for

for the time: The Act made by King *Iames* the third, in his Parliament holden at *Edinburgh*, the 24. of *February*, the yeare of God 1480. yeares. And all other Acts whereby the Popes authority is eſtabliſhed. The Act of King *Iames* the third in his Parliament holden at *Edinburgh* the 20. of *November*, the yeare of God 1469. yeares, anent the Saturday, and other vigils to be holy dayes from Evenſong to Evenſong.

Item, that part of the Act made by the Queene Regent, in the Parliament holden at *Edinburgh* the firſt day of *February*, the yeare of God 1551. yeares, giving ſpeciall licence for holding of Paſche and Zuill. Item, the Kings Majeſty and Eſtates foreſaid, declares, that the 129. Act of the Parliament holden at *Edinburgh*, the two and twentieth of *May*, the yeare of God 1584. yeares, ſhall no wayes be prejudiciall, nor derogate any thing from the priviledge that God hath given to the ſpirituall Office-bearers in the Kirk, concerning heads of Religion, matters of Hereſie, excommunication, collation, or deprivation of Miniſters, or any ſuch like eſſentiall cenſures, ſpecially grounded and having warrant of the word of God. Item, our Soveraigne Lord, and Eſtates of Parliament fore-ſaid, abrogates, caſſes, and annihilates the Acts of the ſame Parliament holden at *Edinburgh* the ſaid yeare 1584. yeares, granting commiſſion to Biſhops, and other Judges, conſtitute in Eccleſiaſticall cauſes, to receive his Highneſſe preſentation to Benefices, to give collation thereupon, and to put order to all cauſes Eccleſiaſticall, which his Majeſty, and Eſtates afore-ſaid declares to bee expired in the ſelfe, and to bee null in time comming, of none availe, force or effect. And therefore ordaines all Preſentations to Benefices to be direct to the particular Presbyteries in all time comming, with full power to give collation thereupon, and to put order to all matters and cauſes Eccleſiaſticall within their bounds, according to the Diſcipline of the Kirk; providing the fore-ſaid Presbyteries be bound and aſtricted, to receive and admit whatſoever qualified Miniſter, preſented by his Majeſty, or laicke Patrons.

THE

THE FIRST BOOKE OF DISCIPLINE.

To the great Councell of *Scotland* now admitted to the Regiment, by the providence of God, and by the Common consent of the Estates thereof, Your Honours humble Servitours and Ministers of Christ Jesus within the same, wish grace, mercy, and peace from God the Father of our Lord Jesus Christ, with the perpetuall increase of the holy Spirit.

From your Honours wee received a charge dated at Edinburgh *the 29. of* April, *in the yeare of our Lord 1560. requiring and commanding us in the name of the eternall God, as wee will answer in his presence, to commit to writing, and in a booke deliver to your wisedomes our judgements touching the reformation of Religion which heretofore in this Realme (as in others) hath beene utterly corrupted: upon the receit whereof (so many of us as were in this Towne) did conveene, and in unity of minde doe offer unto your wisedomes these subsequents for common order and uniformity to bee observed in this Realme concerning doctrine, administration of Sacraments, election of Ministers, provision for their sustentation, Ecclesiasticall disicipline, and policy of the Church; Most humbly requiring your Honours, that as you looke for participation with Christ Jesus, that neither ye admit any thing which Gods plaine word shall not approve, neither yet that ye shall reject such ordinances as equity, justice, and Gods word doe specifie. For, as wee will not bind*

your

your wisedomes to our judgements further then wee are able to prove by Gods plaine Scriptures: so must we most humbly crave of you, even as ye will answer in Gods presence (before whom both ye and wee must appeare to render accounts of all our facts) that ye repudiate nothing for pleasure and affection of men, which ye bee not able to improve by Gods written and revealed word.

The first head of Doctrine.

SEing that Christ Jesus is he whom God the Father hath commanded onely to bee heard and followed of his sheepe, wee judge it necessary that his Gospell bee truely and openly preached in every Church and Assembly of this Realme, and that all doctrine repugnant to the same, be utterly repressed, as damnable to mans salvation.

The explication of the first head.

LEst that upon this generality ungodly men take occasion to cavill, this wee adde for explication: By preaching of the Gospell wee understand not onely the Scriptures of the new Testament, but also of the old, to wit, the Law, Prophets, and Histories, in which Christ Jesus is no lesse contained in figure, then wee have him now expressed in verity. And therefore with the Apostle we affirme, that all Scripture inspired of God is profitable to instruct, to reprove, and to exhort. In which bookes of old and new Testaments, we affirme that all thing necessary for the instruction of the Church, and to make the man of God perfect, is contained and sufficiently expressed.

By the contrary doctrine wee understand whatsoever men by lawes, counsells, or constitutions, have imposed upon the consciences of men, without the expressed commandement of Gods word, such as bee the vowes of chastity, forswearing of marriage, binding of men and women to severall and disguised apparells, to the superstitious observation of fasting dayes, difference of meat for conscience sake, prayer for the dead, and keeping of holy dayes of certaine Saints commanded by man, such as bee all those that the Papists have invented, as the feasts (as they terme them) of the Apostles, Martyrs, Virgines, of Christmasse, Circumcision, Epiphany,

piphanie, Purification, and other fond feastes of our Lady: which things because in Gods Scriptures they neither have commandement nor assurance, wee judge them utterly to bee abolished from this Realme: affirming farther that the obstinate maintainers and teachers of such abhominations ought not to escape the punishment of the civill Magistrate.

The second head of Sacraments.

TO Christ Jesus his holy Gospell truly preached, of necessity it is, that his holy Sacraments bee annexed, and truely ministred, as seales and visible confirmations of the spirituall promises contained in the word; and they bee two, to wit, Baptisme, and the holy Supper of the Lord Iesus, which are then rightly ministred, when by a lawfull Minister the people, before the administration of the same, are plainely instructed, and put in mind of Gods free grace and mercy, offered unto the penitent in Christ Jesus: when Gods promises are rehearsed, the end and use of Sacraments preached and declared, and that in such a tongue as the people doe understand: when farther to them is nothing added, from them nothing diminished, and in their practise nothing changed besides the Institution of the Lord Iesus, and practise of his holy Apostles.

And albeit the order of *Geneva* which now is used in some of our Churches, is sufficient to instruct the diligent Reader how that both these Sacraments may bee rightly ministred, yet for an uniformity to bee kept, wee have thought good to adde this as superaboundant.

In Baptisme wee acknowledge nothing to bee used except the element of water onely (that the word and declaration of the promises ought to preceed we have said before) wherefore whosoever presumeth in Baptisme to use oyle, salt, waxe, spittle conjuration and crossing accuseth the perfect institution of Christ Iesus, of imperfection. For it was void of all such inventions devised by men, and such as would presume to alter Christs perfect Ordinance you ought severely to punish.

The Table of the Lord is then most rightly ministred when it approacheth most neare to Christs owne action. But plaine it is, that at Supper Christ Iesus sate with his Disciples; and therefore doe wee judge that sitting at a Table is most convenient to that holy

holy action, that bread and wine ought to bee there, that thankes ought to bee given, diſtribution of the ſame made, and commandement given that the bread ſhould bee taken and eaten, and that all ſhould likewiſe drinke of the cup of wine, with declaration what both the one and the other is: wee ſuppoſe no godly man will doubt: For as touching the damnable errour of the Papiſts, who dare defraud the Common people of the one part of that holy Sacrament, to wit, of the cup of the Lords bloud, wee ſuppoſe their errour to bee ſo manifeſt, that it needeth no confutation: neither yet intend wee to confute any thing in this our ſimple Confeſſion, but to offer publick diſputation to all that liſt oppugne any thing affirmed by us.

That the Miniſter breake the bread and diſtribute the ſame to thoſe that bee next unto him, commanding the reſt, every one with reverence and ſobriety to breake with other, wee thinke it neereſt to Chriſts action, and to the perfect practiſe, as wee reade in Saint *Paul*; during the which action wee thinke it neceſſary, that ſome comfortable places of the Scripture bee read, which may bring in minde the death of Chriſt Jeſus, and the benefit of the ſame. For ſeeing that in that action wee ought chiefly to remember the Lords death, wee judge the Scriptures making mention of the ſame, moſt apt to ſtirre up our dull mindes then, and at all times. Let the diſcretion of the Miniſters appoint the places to bee read as they thinke good. What times wee thinke moſt convenient for the adminiſtration of the one and of the other of theſe Sacraments, ſhall bee declared in the policy of the Church.

The third head touching the aboliſhing of Idolatrie.

AS wee require Chriſt Jeſus to bee truly preached, and his holy Sacraments rightly miniſtred, ſo cannot ceaſe to require Idolatry, with all monuments and places of the ſame, as Abbeyes, Monkeries, Frieries, Nonries, Chappels, Chanteries, Cathedrall Churches, Chanonries, Colledges, others then preſently are Pariſh Churches or Schooles, to bee utterly ſuppreſſed in all bounds and places of this Realme (except onely Palaces, Manſions, and dwelling places adjacent thereto, with Orchards and Yards of the ſame) as alſo that Idolatry may bee removed from the pre-

sence of all persons, of what estate or condition that ever they be within this Realme.

For let your Honours assuredly be perswaded, that where idolatry is maintained, or permitted, where it may bee suppressed, that there shall Gods wrath raigne, not onely upon the blind and obstinate idolater, but also the negligent sufferers, especially if God have armed their hands with power to suppresse such abhomination.

By Idolatry wee understand, the Masse, invocation of Saints, adoration of Images, and the keeping and retaining of the same. And finally all honouring of God, not contained in his holy word.

The fourth head concerning Ministers, and their lawfull Election.

IN a Church reformed, or tending to reformation, none ought to presume either to preach, either yet to Minister the Sacraments, till that orderly they bee called to the same. Ordinarie Vocation consisteth in Election, Examination, and Admission. And because that Election of Ministers in this cursed Papistrie hath altogether beene abused, wee thinke expedient to intreate it more largely. It appertaineth to the people, and to every severall Congregation to elect their Minister: And in case that they bee found negligent therein the space of fourty dayes, The best reformed Church, to wit, the Church of the Super-intendent with his Councell, may present unto them a man whom they judge apt, to feed the flock of Christ Jesus, who must bee examinated as well in life and manners, as in doctrine and knowledge. And that this may bee done with more exact diligence, the persons that are to bee examinated, must bee commanded to appeare before men of soundest judgement remaining in some principall Towne next adjacent unto them, as they that bee in *Fyfe*, *Angus*, *Mearnes* or *Straitharne*, to present themselves in Saint *Andrewes*, These that bee in *Lowthian*, *Merse* or *Tevidaill* to *Edinburgh*, and likewise those that bee in other Countries must resort to the best reformed City and Towne, that is, to the Towne of the Super-intendent, where, first in the Schooles, or, failing thereof, in open assembly, and before the Congregation, they must give declaration of their gifts, utterance and knowledge, by interpreting some place of Scrip-

Scripture to bee appointed by the Ministery; which being ended, the person that is presented, or that offereth himselfe to the administration of the Church, must bee examined by the Ministers and Elders of the Church, and that openly, and before all that list to heare, in all the chiefe points that now bee in controversie betwixt us and the Papists, Anabaptists, Arrians, or other such enemies to the Christian Religion. In which, if hee bee found sound, able to perswade by wholesome doctrine, and to convince the gaine-sayer, then must hee bee directed to the Church and Congregation where hee should serve, that there in open audience of his Flock in diverse publick Sermons, hee may give confession of his faith in the article of Justification, in the Office of Christ Jesus, of the number, effect, and use of the Sacraments, and finally of the whole Religion which heretofore hath beene corrupted by the Papists. If his doctrine bee found wholesome and able to instruct the simple, and if the Church justly can reprehend nothing in his life, doctrine, nor utterance, then wee judge the Church, which before was destitute, unreasonable, if they refuse him whom the Church did offer, and they should bee compelled by the censure of the Councell and Church, to receive the person appointed, and approved by the judgement of the godly and learned: unlesse that the same Church, have presented a man better, or as well qualified to the examination, before that this foresaid triall was taken of the person presented by the councell of the whole Church: As for example, The councell of the Church, presents to any Church a man to bee their Minister, not knowing that they are otherwise provided: in the meane time, the Church is provided of another, sufficient in their judgement for that charge, whom they present to the learned Ministers, and next reformed Church to be examined. In this case the presentation of the people, to whom hee should bee appointed Pastor, must bee preferred to the presentation of the councell, or greater Church, unlesse the person presented by the inferiour Church bee judged unable of the Regiment by the Learned. For altogether this is to bee avoided, that any man bee violently intruded or thrust in upon any Congregation. But this liberty with all care must bee reserved to every severall Church, to have their Votes and Suffrages in election of their Ministers. But violent intrusion wee call not, when the councell of the Church in the feare of God, and for the salvation of the people, offereth unto them a sufficient man to instruct them, whom

they shall not bee forced to admit before just examination, as before is said.

What may unable any person, that hee may not bee admitted to the Ministery of the Church.

IT is to bee obserued, that no person, noted with publique infamy, or being unable to edifie the Church by wholesome doctrine, or being knowne of corrupt judgement, bee either promoted to the regiment of the Church, or yet retained in Ecclesiasticall administration.

Explication.

BY publick infamy wee understand, not the common sinnes and offences which any hath committed in time of blindnes, by fragility, (if of the same by a better and more sober conversation hee hath declared himselfe verily penitent) but such capitall crimes as the Civill sword ought and may punish with death by the word of God. For besides that the Apostle requireth the life of Ministers to bee so irreprehensible, that they have a good testimonie from those that bee without, wee judge it a thing unseemly and dangerous, that hee shall have publick authority to preach to others life everlasting, from whom the Civill Magistrate may take the life temporall for a crime publickly committed. And if any object, that the Prince hath pardoned his offence, and that hee hath publickly repented, and so not only his life is in assurance, but also that he may bee received to the Ministery of the Church; Wee answer, that repentance doth not take away the temporall punishment of the Law, neither doth the pardon of the Prince remove his infamie before man.

That the life and conversation of the person presented, or to be elected may be the more clearely knowne, publick edicts should be directed to all parts of this Realme, or at the least to those parts where the person had beene most conversant: as where hee was nourished in letters, or where hee continued since the yeares of infancie and childhood were passed. Straight commandement would bee given that if any capitall crimes were committed by him, that they should bee notified; as if hee had committed wilfull murder, adultery, if hee were a common fornicator, a thiefe, a drunkard,

drunkard, a fighter, brawler, or contentious person. These Edicts ought to bee notified in the chiefe Cities, with the like charge and commandement, with declaration that such as concealed his sinnes knowne did deceive and betray (so farre as in them lay) the Church which is the Spouse of Christ Jesus, and did communicate with the sinnes of that wicked man.

Admission.

THe Admission of Ministers to their offices must consist in consent of the people, and Church whereto they shall be appointed, and approbation of the learned Ministers appointed for their examination.

Wee judge it expedient that the Admission of Ministers bee in open audience, that some speciall Minister make a Sermon touching the dutie and office of Ministers, touching their manners, conversation and life: as also touching the obedience which the Church oweth to their Ministers. Commandement should bee given as well to the Minister as to the people, both being present: to wit, That he with all carefull diligence attend upon the flock of Christ Jesus over the which hee is appointed Preacher: That hee will walke in the presence of God so sincerely, that the graces of the Holy spirit may bee multiplied into him, and in the presence of men so soberly and uprightly, that his life may confirme in the eyes of men, that which by tongue and word hee perswaded unto others. The people would bee exhorted to reverence and honor their Ministers, chosen as the servants and Embassadors of the Lord Jesus, obeying the commandements which they pronounce from Gods mouth and book, even as they would obey God himselfe. For whosoever heareth Christs Ministers, heareth himselfe; and whosoever rejecteth and despiseth their ministery and exhortation, rejecteth and despiseth Christ Iesus. Other ceremony then the publick approbation of the people, and declaration of the chiefe Minister, that the person there presented is appointed to serve the Church, wee cannot approve; for albeit the Apostles used imposition of hands, yet seeing the miracle is ceased, the using of the ceremony wee judge not necessary.

The Minister elected, or presented, examined, and as said is, publickly admitted, may neither leave the flocke at his pleasure to which hee had promised his fidelity and labours, neither yet may the

the flock reject nor change him at their appetite, unlesse they bee able to convict him of such crimes as deserve deposition, whereof we shall after speake. Wee mean not but that the whole Church, or the most part thereof, for just considerations, may transferre a minister from one Church to another: neither yet meane wee, that men who now serve as it were of benevolence, may not bee appointed and elected to serve in other places; but once being solemnely elected, and admitted, wee cannot approve that they should change at their owne pleasure.

Wee are not ignorant that the rarity of godly and learned men, shall seeme to some a just reason why that so strait and sharpe examination should not bee taken universally, for so it shall appeare, that the most part of the Kirks shall have no Minister at all But let these men understand, that the lack of able men shall not excuse us before God, if by our consent unable men bee placed over the flock of Christ Jesus. As also that amongst the Gentiles godly and learned men were also rare, as they bee now amongst us, when the Apostle gave the same rule to trie and examine Ministers, which wee now follow. And last, let them understand that it is alike to have no Minister at all, and to have an Idoll in the place of a true Minister: Yea and in some case it is worse, for those that bee utterly destitute of Ministers, will be diligent to search for them; but those that have a vain shadow, doe commonly without further care content themselves with the same, and so remaine they continually deceived, thinking that they have a Minister, when in very deed they have none. For wee cannot judge him a dispensator of Gods mysteries, that in no wise can breake the bread of life to the fainting and hungry soules. Neither judge wee that the Sacraments can bee rightly ministred by him in whose mouth God hath put no Sermon of exhortation. The chiefest remedy left to your Honours, and to us, in all this raritie of true Ministers, is fervent prayer unto God, that it will please his mercy to thrust out faithfull workmen in this his harvest. And next, that your Ho. with consent of the Church, are bound by your authority to compell such men as have gifts and graces able to edifie the Church of God, that they bestow them where greatest necessity shall bee knowne. For no man may bee permitted to live idle, or as themselves list; but must bee appointed to travell where your wisedomes and the Church shall thinke expedient: We cannot prescribe unto your Honours certaine rules how that ye shall distribute the Mini-

Ministers and learned men, whom God hath already sent unto you. But hereof wee are assured, that it greatly hindereth the progresse of Christs Gospell within this poore Realme, that some altogether abstract their labours from the Church, and others remaine altogether in one place, the most part of them being idle. And therefore of your Honors we require in Gods name, that by your authority, which ye have of God, ye compell all men to whom God hath given any Talent to perswade by wholesome doctrine, to bestow the same, if they bee called by the Church, to the advancement of Christs glorie, and the comfort of his troubled flock. And that ye with the consent of the Church, assigne unto your chiefest workmen, not onely Townes to remaine in, but also Provinces; that by their faithfull labours, Churches may bee erected, and order established where none is now. And if on this manner ye shall use your power and authority, chiefly seeking Gods glorie, and the comfort of your brethren, wee doubt not but God shall blesse you and your enterprises.

For Readers.

TO the Churches where no Ministers can bee had presently, must bee appointed the most apt men that distinctly can read the common prayers and the Scriptures, to exercise both themselves and the Church, till they grow to greater perfection; and in processe of time, he that is but a Reader, may attaine to a farther degree, and by consent of the Church, and discreet Ministers, may bee permitted to minister the Sacraments, but not before that hee bee able somewhat to perswade by wholesome doctrine, beside his reading, and bee admitted to the Ministery, as before is said. Some wee know that of long time have professed Christ Jesus, whose honest conversation deserveth praise of all godly men, and whose knowledge also might greatly helpe the simple, and yet they onely content themselves with reading; these must bee animated, and by gentle admonition encouraged by some exhortation to comfort their brethren, and so they may bee admitted to administration of the Sacraments; but such Readers as neither have had exercise, nor continuance in Christs true religion, must abstaine from ministration of the Sacraments, till they give declaration and witnessing of their honesty and further knowledge, that none bee admitted to preach, but they that are qualified there-

fore, but rather bee retained Readers, and such as are Preachers already, not found qualified therefore, by the Super-intendent, bee placed to bee Readers.

The fifth head concerning the provision for the Misters, and for the distribution of the rents and possessions justly appertaining to the Church.

SEing that of our Master Christ Jesus, and his Apostle *Paul* wee have, that the workman is worthy of his reward, and that the mouth of the labouring oxe ought not to bee musseled, of necessitie it is, that honest provision bee made for the Ministers, which wee require to bee such, that they have neither occasion of solicitude, neither yet of insolencie and wantonnesse. And this provision must bee made not onely for their owne sustentation, during their lives; but also for their Wives and Children after them. For wee judge it a thing most contrarious to reason, godlinesse and equity, that the Widow and the Children of him who in his life did faithfully serve in the Kirk of God, and for that cause did not carefully make provision for his family, should after his death bee left comfortlesse of all provision: which provision for the Wives of the Ministers after their decease is to bee remitted to the discretion of the Kirk. Difficile it is to appoint a severall stipend to every Minister, by reason that the charge and necessity of all, will not bee alike. For some will bee continuers in one place, some will bee compelled to travell, and oft to change their dwelling place (if they shall have charge of divers Kirkes;) among these some will bee burdened with Wife and Children, and one with more then others, and some perhaps will bee single men. If equall stipends should bee appointed to these that in charge should bee so unequall, either should the one suffer penurie, or else should the other have superfluity and too much. Wee judge therefore that every Minister have sufficient whereupon to keepe an house, and bee sustained honestly in all things necessary as well for keeping of his house and cloathes, flesh, fish, bookes, fewell, and other things necessary, of the rents and treasurie of the Kirk, at the discretion of the Congregation conforme to the quality of the person and necessity of the time: Wherein

it

it is thought good that every Minister shall have at least fourty bolls meale, twenty six bolls malt, to finde his house bread and drinke, and more so much as the discretion of the Church findes necessary; besides money for buying of other provision to his house and other necessaries: the modification whereof is referred to the judgement of the Kirk, to bee made every yeare at the chooſing of the Elders and Deacons of the Kirk. Providing alwayes that there bee advanced to every Minister sufficient provision for a quarter of a yeare before-hand of all things. But to him that travels from place to place, whom wee call Superintendent, who remaines as it were a month or lesse in one place for establishing of the Kirk, and for the same purpose changing to another, must consideration bee had. And therefore to such wee thinke six chalders beere, nine chalders meale, three chalders oats, six hundreth merkes money, to bee eiked and paired at the discretion of the Prince and Councell of the Realme, to bee payed to him in manner foresaid. The Children of the Ministers must have the liberties of the Cities next adjacent, where their Fathers laboured, freely granted. They must have the priviledges in Schooles, and bursisses in Colledges; That is, that they shall be sustained at learning, if they be found apt thereto: And failing thereof, that they bee put to some handy-craft; or exercised in some vertuous industry, whereby they may bee profitable members of the Common-wealth, and the same we require of their Daughters: To wit, that they bee vertuously brought up, and honestly doted when they come to maturity of yeares at the discretion of the Kirk. And this in Gods presence wee witnesse wee require not so much for our selves, or for any that appertaine to us, as that wee doe it for the increase of vertue and learning, and for the profite of the posterity to come. It is not to bee supposed that any man will dedicate himselfe and his Children so to God, and to his Kirk, that they looke for no worldly commodity, but this cankered nature which wee beare is provoked to follow vertue when it seeth profite and honour thereto annexed; and contrarily, then is vertue in many despised, when vertuous and godly men are without honour: and sory would wee bee that poverty should discourage men from studie, and following of the way of vertue, by which they might edifie the Kirk and flock of Christ Jesus. Nothing have wee spoken of the stipend of Readers, because if they can doe nothing but reade, they neither

can bee called nor judged true Ministers, and yet regard must bee had to their labours; but so that they may bee spurred forward to vertue, and not by any stipend appointed for their reading to bee retained in that estate. To a Reader therefore that is newly entred, fourty merkes, or more or lesse, as Parishioners and Readers can agree, is sufficient: Provided that hee teach the Children of the Parish, which hee must doe, beside the reading of the common prayers, and bookes of the old and new Testament. If from reading hee begin to exhort, and explaine the Scriptures, then ought his stipend to bee augmented, till finally hee come to the honour of a Minister. But if hee bee found unable after two yeeres, then must hee bee removed from that office, and discharged of all stipend, that another may bee proved as long. For this alwayes is to bee avoided, that none who is judged unable to come at any time to some reasonable knowledge whereby hee may edifie the Kirk, shall bee perpetually sustained upon the charge of the Kirk. Farther it must bee avoided, that no child, nor person within age, that is, within twenty one yeares of age, bee admitted to the office of a Reader. But Readers ought to bee endued with gravity and discretion, lest by their lightnesse the prayers or Scriptures read bee of lesse price or estimation. It is to bee noted that the Reader bee put in the Kirk at the admission of the Super-intendent. The other sort of Readers, who have long continued in godlines, and have some gift of exhortation, who are of hope to attaine to the degree of a Minister, and teach the Children; wee thinke an hundred merkes, or more or lesse, at the discretion of the Kirk, may bee appointed; so that difference bee made, as is said, betwixt them and the Ministers, that openly preaches the word and ministers the Sacraments.

Rests yet two sorts of people to bee provided for, upon that which is called the Patrimony of the Kirk, to wit, the poore, and teachers of the youth-head. Every severall Kirk must provide for the poore within it selfe: For fearefull and horrible it is, that the poore, whom not onely God the Father in his Law, but Christ Jesus in his Evangell, and the holy Spirit speaking by Saint *Paul* hath so earnestly commended to our care, are universally so contemned and despised. Wee are not Patrones for stubborne and idle beggars, who running from place to place make a craft of their begging, whom the civill Magistrate ought to punish: But

for

for the Widow and Fatherlesse, the aged, impotent or lamed, who neither can, nor may travell for their sustentation; wee say that God commands his people to bee carefull, and therefore for such, as also for persons of honesty fallen into decay and poverty, ought such provision to bee made, that of our aboundance their indigence might bee relieved. How this most conveniently, and most easily may bee done in every Citie, and other parts of this Realme, God will shew you wisedome, and the meanes, so that your mindes bee godly inclined thereto. All must not bee suffered to begge that gladly would so doe, neither yet must beggers remaine where they would; but the stout and strong beggers must bee compelled to worke; and every person that may not worke, must bee compelled to repaire to the place where hee or shee was borne, unlesse of long continuance they have remained in one place, and there reasonable provision must bee made for sustentation, as the Kirk shall appoint. The order nor summes in our judgements can not particularly bee appointed unto such times as the poore of every City, Towne and Parish bee compelled to repaire to the places where they were borne, or of their residence, where their names and number must bee taken and put in roll, and then may the wisedome of the Kirk appoint stipends accordingly.

The Head of the Super-intendents.

BEcause wee have appointed a larger stipend to them that shall bee Super-intendents then to the rest of the Ministers, we have thought good to signifie to your Honours such reasons as moved us to make difference betwixt Preachers at this time, as also how many Super-intendents wee thinke necessary, with their bounds, office, election and causes that may deserve deposition from that charge.

Wee consider, that if the Ministers whom God hath endowed with his singular graces amongst us should bee appointed to severall places there to make their continuall residence, that then the greatest part of the Realme should bee destitute of all doctrine: which should not onely bee the occasion of great murmur, but also bee dangerous to the salvation of many. And therefore wee have thought it a thing most expedient at this time, that from the

whole number of godly and learned men, now presently in this Realme, bee selected ten or twelve (for in so many Provinces wee have divided the whole) to whom charge and commandement should bee given, to plant and erect Kirkes, to set, order, and appoint Ministers, as the former order prescribes, to the Countries that shall bee appointed to their care where none are now. And by their meanes, your love and common care over all Inhabitants of this Realme, to whom you are equally debtors, shall evidently appeare; as also the simple and ignorant, who perchance have never heard Jesus Christ truely preached, shall come to some knowledge: By the which many that are dead in superstition and ignorance, shall attaine to some feeling of godlinesse, by the which they may bee provoked to search and seeke farther knowledge of God, and his true Religion and worshipping: whereby the contrary, if they shall bee neglected, then shall they not onely grudge, but also seeke the meanes whereby they may continue in their blindnes, or returne to their accustomed Idolatry; and therefore nothing wee desire more earnestly then that Christ Jesus bee universally once preached throughout this Realme, which shall not suddenly bee, unlesse that by you men bee appointed, and compelled faithfully to travell in such Provinces as to them shall bee assigned.

The names of the places of residence and severall Dioceses of the Super-intendents.

INprimis, The Super-intendent of *Orknay*, whose Dioceese shall comprehend the *Iles*, *Orknay*, *Zetland*, and *Cathnes*, and *Stranaver*: his residence to bee in *Kirkwall*.

The Super-intendent of *Rosse*, whose Dioceese shall comprehend *Rosse*, *Sutherland*, *Murray*, with the north *Iles* of the *Skie*, and *Lewis* with the adjacents: his residence to bee in the Channonrie of *Rosse*.

The Super-intendent of *Argyle*, whose Dioceese shall comprehend *Argyle*, *Kyntire*, *Lorne*, the south *Iles*, *Arran* and *Bute* with their adjacents, with *Lochnhaber*: his residence to bee in *Argyle*.

The Super-intendent of *Aberdene*, whose Dioceese is betwixt *Dee* and *Spay* containing the Shiredom of *Aberdene* and *Bamfe*: whose residence shall bee in old *Aberdene*.

The

The Super-intendent of *Brechen*, whose Dioceſſe ſhall bee the whole Shirefdomes of the *Mernes*, *Angus*, and the brae of *Marre* to *Dee*: his reſidence to bee in *Brechen*.

The Super-intendent of *Fyfe* and *Fotheringhame* to *Stirling*, and the whole Shirefdome of *Perth*: his reſidence to bee in Saint *Andrewes*,

The Super-intendent of *Edinburgh*, whoſe Dioceſſe ſhall comprehend the whole Shirefdome of *Lowthian* and *Stirling*, and the South-ſide of the water of *Forth*: his reſidence to bee in *Edinburgh*.

The Super-intendent of *Iedburgh*, whoſe Dioceſſe ſhall comprehend the whole *Tivitdail*, *Tweddail*, *Liddiſdail*, and thereto is added by conſent of the whole Kirk, the *Merſe*, *Lawderdaill* and *Weddaill*, with the forreſt of *Etrick*: his reſidence to bee in *Iedburgh*.

The Super-intendent of *Glaſgow*, whoſe Dioceſſe ſhall comprehend *Clidſdaill*, *Renfrew*, *Menteth*, *Lennox*, *Kyle* and *Cuninghame*: his reſidence to bee in *Glaſgow*.

The Super-intendent of *Dumfrieſſe*, whoſe Dioceſſe ſhall comprehend *Galloway*, *Carrik*, *Nithiſdal*, *Annandaile* with the reſt of the dailes in the Weſt: his reſidence to bee in *Dumfrieſſe*.

Thoſe men muſt not bee ſuffered to live as your idle Biſhops have done heretofore: neither muſt they remaine where gladly they would, but they muſt bee Preachers themſelves, and ſuch as may not make long reſidence in any place till their Kirkes bee planted and provided of Miniſters, or at the leaſt of Readers. Charge muſt bee given to them that they remaine in no place above twenty dayes in their viſitation, till they have paſſed through their whole bounds. They muſt thrice every weeke preach at the leaſt; and when they returne to their principall Towne and Reſidence, they muſt bee likewiſe exerciſed in preaching and edification of the Kirk: and yet they muſt not bee ſuffered to continue there ſo long, that they may ſeeme to neglect their other Kirkes: But after they have remained in their chiefe Towne three or foure Moneths at moſt, they ſhall bee compelled (unleſſe by ſickneſſe they bee retained) to re-enter in viſitation. In which they ſhall not onely preach, but alſo examine the life, diligence and behaviour of the Miniſters, as alſo the order of the Kirkes, the manners of the people. They muſt further conſider how the poore

bee

bee provided, how the youth bee instructed: They must admonish where admonition needeth, and dresse such things as by good counsell they bee able to appease. And finally they must note such crimes as be heynous, that by the censure of the Kirk the same may be corrected. If the Super-intendent be found negligent in any of the chiefe points of his office, and specially if he be noted negligent in preaching of the word, and visitation of the Kirkes; or if hee be convict of such crimes, which in common Ministers are damned, hee must be deposed, without respect of his person, or office.

The Election of Super-intendents.

IN this present necessity, the nomination, examination, and admission of the Super-intendent cannot be so straight, as we require, and as afterward it must be. For this present, therefore wee thinke it expedient, that either your Honours by your selves nominate so many as may serve the fore-written Provinces: or that yee give commission to such men as ye suppose the feare of God to bein, to doe the same. And the same men being called in your presence shall bee by you, and such as your Hon. pleases call unto you for consultation in that case, appointed to their Provinces. We thinke it expedient, and necessary, that as well the Gentlemen, as Burgesse of every diocy bee made privy at the same to the election of the Super-intendent; as well to bring the Kirk in some practise of her liberty, as that the Pastor may be the better favored of the flock whom themselves have chosen. If your Honours cannot finde for this present so many able as necessity requireth, then in our judgements, more profitable it is those Provinces vaike till God provide better for them, then that men unable to edifie and governe the Kirk, so suddenly be placed in that charge; for experience hath teached us what pestilence hath beene ingendred in the Kirk by men unable to discharge their offices. When therefore after three yeares any Super-intendent shall depart, or chance to be deposed, the chiefe Towne within the Province, to wit, the Ministers, Elders and Deacons, with the Magistrate and Councell of the same Towne, shall nominate, and by publick Edicts proclaime, as well to the Super-intendent, as to two or three Provinces next adjacent, two or three of the most learned

and

and godly Ministers within the whole Realme, that from amongst them, one with publick consent may be elected and appointed to the office then vacant: And this the chiefe Towne shall be bound to doe within the space of twenty dayes; which being expired, and no man presented, then shall three of the next adjacent Provinces with consent of their Super-intendents, Ministers and Elders, enter in the right and priviledge of the Towne, and shall present every one of them, one or twa, if they list, to the chiefe Towne to be examined, as the order requires. As also it shall bee lawfull for all the Kirkes of the Dioceſſe to nominate within the same time such persons as they thinke worthy to stand in Election, who all must bee put in an Edict.

After nomination to be made, publick Edicts must be sent forth, warning all men that have any exception against the persons nominate, or against any of them, to be present in the chiefe Towne at the day affixed, and place, to object what they can against the election of any of them. Thirty dayes we thinke sufficient to be assigned thereto. Thirty dayes we meane after the nomination be made; which day of the election being come, the whole Ministers of the Province, with three or foure Super-intendents next adjacent, or that shall bee thereto nominated, shall examine, not onely the learning, but also the manners, prudence and hability to governe the Kirk, of all these that be nominated: that he who shall be found most worthy may be burdened with the charge. If the Ministers of the whole Provinces should bring with them the votes of them that were committed to their care, the election should be the more free. But alwayes the votes of them that convene, should be required. The examinations must be publickly made. They that stand in election must publickly preach, and men must be charged in the name of God, to vote according to conscience, and not after affection.

If any thing be objected against him that standeth in election, the Super-intendents and Ministers must consider whether the objection be made of conscience or malice, and they must answere accordingly. Other ceremonies then sharp examination, approbation of the Ministers, and Super-intendents, with the publicke consent of the Elders and people, wee cannot allow.

The Super-intendent being elected, and appointed to his charge, must be subject to the censure and correction of Ministers and El-

ders, not of his chiefe Towne onely, but also of the whole Province, over the which he is appointed Overseer.

If his offence be knowne, and the Ministers and Elders of the Towne and Province be negligent in correcting of him, then the next one or two Super-intendents with their Ministers and Elders, may convene him, and the Ministers and Elders of his chief Town (provided that it be within his owne Province or chiefe Towne) may accuse or correct as well the Super-intendent in these things that are worthy of correction, as the Ministers and Elders of their negligence and ungodly tolerance of his offence.

Whatsoever crime deserves deposition or correction of any other Minister, deserveth the same in the Super-intendent, without exception of persons.

After that the Kirk is established, and three yeares be passed, we require that no man be called to the office of a Super-intendent, who hath not at the least two years given declaration of his faithfull labours in the ministery of the same Kirk.

No Super-intendent may be transferred at the pleasure or requeſt of any one Province, no not without the consent of the whole councell of the Kirk, and that for grave causes and considerations.

Of one thing in the end we must admonish your Honours, to wit, that in the appointing of the Super-intendents for this present, ye dis-appoint not your chief Townes, and where learning is exercised, of such Ministers as more may profit by residence in one place, then by continuall travell from place to place For if ye so doe, the youth in these places shall lack the profound interpretation of Scripture: and so shall it be long before your garden send forth many plants; where by the contrary, if one or two Townes be continually exercised as they may, the Commonwealth shall shortly feast of their fruit, to the comfort of the godly.

For the Schooles.

SEeing that the office and dutie of the godly Magistrate, is not onely to purge the Church of God from all superstition, and to set it at liberty from tyranny and bondage, but also to provide at the utmost of his power, how it may abide in some purity in the posterity following, wee can but freely communicate our judgements with your Honours in this behalfe.

The

The necessity of Schooles.

SEeing that God hath determined that his Kirke here in earth shall be taught not by Angels, but by men; and seeing that men are borne ignorant of God, and of all godlinesse, and seeing also he ceases to illuminate men miraculously, suddenly changing them as he did the Apostles, and others in the primitive Kirke: Of necessity it is that your Honours be most carefull for the vertuous education, and godly up-bringing of the youth of this Realme: if either ye now thirst unfainedly the advancement of Christs glory, or yet desire the continuance of his benefits to the generation following. For as the youth must succeed to us, so we ought to be carefull that they have knowledge and erudition to profit and comfort that which ought to be most deare to us, to wit, the Kirk and spouse of our Lord Jesus. Of necessity therefore we judge it, that every severall Kirk have one Schoolmaster appointed, such a one at least as is able to teach Grammar, and the Latine tongue, if the Towne be of any reputation. If it be up-a-land, where the people convene to the doctrine but once in the weeke, then must either the Reader, or the Minister there appointed, take care over the children and youth of the parish, to instruct them in the first rudiments, and especially in the Catechisme as we have it now translated in the booke of the common order, called the order of *Geneva*. And furder we thinke it expedient, that in every notable Towne, and specially in the Towne of the Super-intendent, there be erected a Colledge, in which the arts at least Logick and Rhetorick, together with the tongues, be read by sufficient Masters, for whom honest stipends must be appointed. As also provision for those that be poore, and not able by themselves, nor by their friends to be sustained at letters, and in speciall these that come from Landward. The fruit and commodity hereof shall suddenly appeare. For first, the youth-head and tender children shall bee nourished, and brought up in vertue in presence of their friends, by whose good attendance many inconveniences may be avoided, in which the youth commonly fall, either by over much libertie, which they have in strange and unknowne places, while they cannot rule themselves: or else for lack of good attendance, and such necessity as their tender age requires. Secondly, the exercise of Children in every Kirk, shall be great instruction to the aged.

Last, the great Schooles, called the Vniversities, shall be replenished with these that shall be apt to learning. For this must be carefully provided, that no Father of what estate or condition that ever he be, use his Children at his owne fantasie, especially in their youthhead, but all must be compelled to bring up their Children in learning and vertue.

The rich and potent may not be permitted to suffer their Children to spend their youth in vaine idlenesse, as heretofore they have done: But they must be exhorted, and by the censure of the Kirk compelled to dedicate their Sonnes by good exercises to the profite of the Kirk, and Common-wealth; and that they must doe of their owne expences, because they are able. The Children of the poore must be supported and sustained of the charge of the Kirk, triall being taken whether the Spirit of docility be in them found, or not: If they be found apt to learning and letters, then may they not (we meane, neither the Sonnes of the rich, nor yet of the poore) be permitted to reject learning, but must be charged to continue their study, so that the Common-wealth may have some comfort by them. And for this purpose must discreet, grave, and learned men be appointed to visit Schooles for the tryall of their exercise, profite and continuance: To wit, the Minister and Elders, and the rest of learned men in every Towne shall in every quarter make examination how the youth have profited.

And certaine times must be appointed to reading and learning of the Catechisme, and certaine to the Grammar and to the Latine tongues, and a certaine to the Arts of Philosophy, and the tongues; and certaine to that study in the which they intend chiefly to travell for the profite of the Common-wealth. Which time being expired, we meane in every course, the Children should either proceed to the farther knowledge, or else they must be set to some handy-craft, or to some other profitable exercise; providing alwayes that first they have further knowledge of Christian Religion: To wit, the knowledge of Gods Law and Commandements, the use and office of the same: the chiefe Articles of the beleefe, the right forme to pray unto God; the number, use, and effect of the Sacraments: the true knowledge of Christ Jesus, of his Office and Natures, and such others, without the knowledge whereof neither any man deserves to be called a Christian, neither ought any to be admitted to the participation of the Lords Table: and therefore their principles ought and must be learned in the youth-head.

The Times appointed to every course.

TWo yeares we thinke more then sufficient to learne to read perfectly, to answere to the Catechisme, and to have some entres in the first Rudiments of Grammar; to the full accomplishment whereof (we meane of the Grammar) we thinke other three yeares or foure at most sufficient to the Arts, to wit, Logick and Rhetorick, and to the Greeke tongue foure yeares, and the rest till the age of 24. yeares, to be spent in that study, wherein the Learner would profit the Church, or Common-wealth, be it in the Lawes, Physick, or Divinity; which time of 24. yeares being spent in the Schools, the Learner must be removed to serve the Church or Common-wealth, unlesse he be found a necessary Reader in this same Colledge or Vniversity. If God shall move your hearts to establish and execute this order, and put these things in practise, your whole Realme, we doubt not, within few yeares will serve it selfe of true Preachers, and of other Officers necessary for the Common-wealth.

Of the Erection of Universities.

THe Grammar Schoole being erected, and of the tongues (as we have said) next we thinke it necessary there be 3. Vniversities in this whole Realme, established in 3. Townes accustomed: The first in S. *Andrewes*, the second in *Glasgow*, and the third in *Aberdein*. And in the first Vniversity and principall, *viz.* S. *Andrewes*, that there be 3. Colledges, and in the first Colledge, which is the entry of the Vniversity, there be foure classes or seages, the first to the new Suppost shall be onely *Dialecticæ*, next onely *Mathematicæ*, the third of *Physick* onely, the fourth of *Medicine*. And in the second Colledge, two classes or seages, the first of *Morall Philosophy*, the second of the *Lawes*. And in the third Colledge two classes or seages, the first of the tongues, to wit, *Greeke* and *Hebrew*, the second of *Divinity*.

Of Readers, and of the degrees and time of study.

ITem, in the first Colledge and first Classe, shall be a Reader of *Dialectica*, who shall accomplish his course thereof in a year. In *Mathematica*, which is the second Classe, shall be a Reader which shall

compleat his course of *Arithmetica*, *Geometry*, *Cosmography*, and *Astrology* in one yeere. In the third classe shall bee a Reader of naturall *Philosophy*, who shall compleat his course in one yeere. And who after thir three yeares by triall and examination, shall be found sufficiently instructed in the foresaid sciences, shall be *Laureat*, and *Graduat* in Philosophy. In the fourth classe, shall be a Reader of Medicine, who shall compleat his course in 5. yeares, after the study of the which time, being by examination found sufficient, they shall be graduat in Medicine.

Item, in the second Colledge, in the first classe, one Reader onely in the Ethicks, Oeconomicks, and Politicks, who shall compleat his course in the space of one yeare. In the second classe shall be two Readers in the Muncipall and Roman Lawes, who shall compleat his course in 4. yeares, after which time being by examination found sufficient, they shall bee graduate in the Lawes.

Item, in the third colledge, in the first classe, one reader of the Hebrew, and another of the Greeke tongue, who shall compleat the Grammar thereof in 3. moneths, and the remanent of the yeare, the Reader of the Hebrew shall interpret one booke of *Moses*, the *Prophets*, or the *Psalmes*, so that this course and classe shall continue one yeare. The Reader of the Greek shall interpret some book of *Plato*, together with some place of the new Testament. In the second classe shall be two Readers in Diuinity, the one in the new Testament, the other in the old, who shall compleat their course in five yeares: after which time, who shall be found by examination sufficient, they shall be graduate Diuinity.

Item, wee thinke expedient that none be admitted to the first Colledge, and to be Suppostes of the Vniversity, unlesse he have from the Master of the Schoole, and Minister of the Town where he was instructed in the tongues, and testimony of his learning, docility, age and parentage: and likewise triall be taken by certaine Examinators, depute by the Rector and Principals of the same. And if he be found sufficiently instructed in the *Dialectica*, he shall incontinent the same year be promoted to the classe of *Mathematica*.

Item that none be admitted to the classe of Medicine, but he that shall have his testimoniall of his time well spent in *Dialectica*, *Mathematica*, and *Physick*, and of his docility in the last.

Item that none be admitted unto the classe of the Lawes, but he that shall have sufficient testimonials of his time well spent in *Dialectica*, *Mathematica*, *Physica*, Ethicks, Oeconomicks, and Politicks, and of his docility in the last.

Item,

Item, that none be admitted unto the classe & seage of Divinity, but he that shall have sufficient testimonials of his time well spent in *Dialectica*, *Mathematica*, *Physica*, *Ethica*, *Oeconomica*, and *Politica*, and the Hebrew tongue, and of his docility in the morall Philosophy, and the Hebrew tongue. But neither shall such as apply them to heare the Lawes, be compelled to heare Medicine; neither such as apply them to heare Divinity, be compelled to heare either Medicine, or yet the Lawes.

Item, in the 2. Vniversity, which is *Glasgow*, shall be two Colledges only: in the first shall be a classe of *Dialectica*, another of *Mathematica*, the third of *Physica*, ordered in all sorts as S. *Andrewes*.

Item, in the second, foure classes, the first of Morall philosophy, Ethicks, Oeconomicks, and Physick. The second of the Muncipall and Roman Lawes. The third, of the Hebrew tongue. The fourth of Divinity, which shal be ordered in all sorts to that we have written in the order of the Vniversity of S. *Andrewes*.

The third Vniversity of *Aberdein* shall be conforme to this Vniversity of *Glasgow* in all sorts.

Item, we thinke needfull that there be chosen of the body of the Vniversity to every Colledge, a principall man of learning, discretion and diligence, who shall receive the whole rents of the Colledge; and distribute the same according to the erection of the Colledge, and shall dayly hearken the dyet counts, adjoyning to him weekely one of the Readers or Regents, above whom he shall take attendance upon their diligence, as well in their reading as exercising of the youth in the matter taught upon the policy and uphold of the place, and for punishment of crimes shall hold a weekely convention with the whole members of the Colledge. He shall be countable yearely to the Super-intendent, Rector, and the Principals convened, about the first of *November* His election shall be in this sort: There shall be three of the most sufficient men of the Vniversity (not Principals already nominate by the members of the Colledge) sworn to follow their consciences whose Principall is departed, and publickly proponed through the whole Vniversity; after the which time 8. dayes, by the Super-intendent himselfe, or his speciall Procurator, with the Rector, and the rest of the Principals, as a Chapter, convenit, shall confirme one of the three they thinke most sufficient, being before sworne to doe the same with a single eye without respect to feed or favour.

Item, in every Colledge we thinke needfull at least, a Steward, a Cooke,

Cooke, a Gardiner, and Porter, who shall be subject to Discipline of the Principall, as the rest.

Item, That every Vniversity have a beddall subject to serve at all times throughout the whole Vniversity, as the Rector and Principall shall command.

Item, that every Vniversity have a Rector chosen from yeare to yeare as shall follow. The Principals being convened with the whole Regents chapterly shall be sworne, that every man in his roome shall nominate such a one as his conscience shall testifie to be most sufficient, to beare such charge and dignity: and three of them that shall be ofteſt nominated shall be put in edict publickly 15. dayes before *Michaelmas*; and then shall on *Michaelmas* even convene the whole Principals, Regents, and Suppoſts, that are graduat, or at the least studied their time in Ethicks, Oeconomicks, and Politicks, and na others yonger, and every one first protest in Gods presence to follow the sincere ditment of their conscience shall nominate of the three, and he that hath most votes shall be confirmed by the Super-intendent and Principals, and his duety with an exhortation proponed unto him, and this to be the 28. day of *September*, and thereafter triall to be taken *hinc inde* of his just and godly government, and of the rests lawfull submission and obedience: he shall be propined by the Vniversity at his entry with a new garment, bearing *insignia Magistratus*, and he holden monethly to visite every Colledge, and with his presence decore and examine the lections and exercise thereof. His Assessors shall be a Lawyer and a Theologe, with whose advice he shall decide all questions civill betwixt the members of the Vniversity. If any without the Vniversity persue a member thereof, or he be persued by a member of the same, he shall assist the Provost and Baillies in these cases, or other Iudges competent, to see justice be ministred: In like wise if any of the Vniversity be criminally persued, he shall assist the Judges competent, and see that justice be ministred.

Item, We thinke expedient that in every Colledge in every Vniversity, there be 24. bursars, divided equally in all the Classes and seages as is above expremit, that is, in S. *Andrewes* 72. bursars, in *Glasgow* 48. bursars, in *Aberdeine* 48. to be sustained onely in meat upon the charges of Colledge, and to be admitted at the examination of the ministery and chaptour of the Principals in the Vniversity, as well in the docility of the Persons offered, as of the ability of their Parents to sustaine them themselves, and not to burden the Common-wealth with them.

Of

Of the Stipends and Expenses necessary.

ITem, we thinke expedient, that the Universities be doted with temporall lands, with rents & revennues of the Bishopricks temporalitie, and of the Kirkes collegiate so farre as their ordinary charges shall require; and therefore that it would please your Hon: by advice of your Hon. Coun. and vote of Parliam. to do the same. And to the effect the same may be shortly exped. we have recolled the summes we thinke necessary for the same.

Imprimis, for the ordinary stipend of the Dialectician Reader, the Mathematician, Physician and morall Philosopher, we thinke sufficient an hundred pounds for every one of them.

Item, for the stipend of every Reader in Medicine, and Lawes, a hundreth thirty three pounds 6.s. 8.d.

Item, to every Reader in Hebrew, Greek, and Divinitie, 200.p.

Item, to every Principall of a Colledge 200. pounds.

Item, to every Steward 16. pounds.

Item, to every Gardiner, to every Cooke and Porter, to ilk one of them ten merkes.

Item, to the buird of every bursar without the classe of Theol. 20. pounds.

Item, in the classe of Theologie, which will be only twelve persons in S. Androes, 24.p.

Summe of yearly and ordinary expences in the Universitie of S. Androes, 3979.p.

Summe of yearly and ordinary expences of Glasgow, 2922.p.

Abberdine as much.

Summe of the ordinary charges of the whole.

Item, the Beddalls stipend shall be of every intrant and suppost of the Universty 2. shillings: of every one Graduate in Philosophie 3. shillings: of every one Graduate in Medicine or laws, 4. shillings, in Theologie 5. shillings: all Bursars being excepted.

Item, we have thought good for building and upholding of the places, a generall collect be made, and that every Earles son, at his entry to the Universty, shall give 40.s. and likewise at every Graduation 40. shil. *Item*, each Lords sonne likewise at such time, 30. shil. each freeholding Barons sonne 20. shil. every fewar and substantious Gentlemans sonne, 1. mark. *Item*, every substantious husband and Burges son, at each time 10. shil. *Item*, every one of the rest, not excepting the bursars, 5. shil. at each time. And that this be gathered in a common box, put in keeping to the principall of the

Theologians, every principall having a key thereof, to be counted each year once with the rest of principalls to be laid in the same, about the 15. day of *Nov.* in presence of the Superintendent, Rector and whole Principals, and with their whole consent, or at least the most part of them, referred, & imploied only upon the building and upholding of the places, & repairing of the same, ever as necessitie shall require. And therefore the Rector with his assistants, shall be holden to visit the places each year once, incontinent after he be promoted upon the last of October, or thereby.

Of the priviledges of the Universitie.

SEeing wee desire that Innocencie should defend us rather then priviledge, we think that each person of the Universitie should answer before the Provost and Bailiffes of each Town, where the Universities are, of all crimes whereof they are accused, only that the Rector be assessor to them in the said actions. In civill matters, if the question be betwixt members of the Universitie, on each side making their residence and exercise therein, for the time in that case the partie called shall not be holden to answer, but onely before the Rector and his assessors heretofore exprimed. In all other cases of civill pursuit, the generall rule of the law to be observed, *actor sequatur forum rei, &c.*

Item, that the Rector and all inferiour members of the Universitie be exempted from all taxations, imposts, charges of warre, or any other charge that may onerate, or abstract him or them, from the care of his office, such as Tutorie, Curatorie, or any such like that are established, or hereafter shall be established in our Commonweal; to the effect that (without trouble) they may wait on the upbringing of the youth in learning, and bestow their time onely in that most necessarie exercise.

All other things touching the bookes to be read in ilk classe, and all such like particular affaires we referre to the discretion of the Masters, Principals and Regents, with their well advised counsell; not doubting but if God shall grant quietnesse, and give your Wisedomes grace to set forward letters in the sort prescribed, ye shall leave wisedome and learning to your posteritie, a treasure more to be esteemed then any earthly treasure; ye are able to amasse for them, which without wise come are more able to be their ruin and confusion, then help and comfort. And as this is most true, so we leave it with the rest of the commodities to be weighed by your honours wisedome, and set forwards by your authoritie

authoritie to the most high advancement of this Common-wealth committed to your charge.

The sixth head of the Rents and Patrimonie of the Church.

THir two sorts of men, that is to say, Ministers and the poore, together with the Schooles, when order shall be taken thereanent, must bee susteined upon the charges of the Kirk; and therefore provision must bee made how, and by whom such summes must be lifted. But before we enter in this head, we must crave of your Honours, in the name of the eternall God, and of his Son Christ Jesus, that ye have respect to your poore brethren, the Labourers and Manurers of the ground; who by their cruell beasts the Papists have before been oppreſt, that their life to them hath been dolorous and bitter. If yee will have God authour and approver of this reformation, ye must not follow their foot-steps, but yee must have compassion of your brethren, appointing them to pay reasonable teinds, that they may finde some benefit of Christ Jesus now preached unto them.

With the griefe of our hearts we heare, that some Gentlemen are now as cruell over their Tenants, as ever were the Papists, requiring of them whatsoever they afore payed to the Kirk; so that the Papisticall tyrannie shall only be changed into the tyrannie of the Lord & Laird. We dare not flatter your Honours, neither yet is it profitable for you that we so doe. If we permit crueltie to be used, neither shall ye, who by your authoritie ought to gainstand such oppression, nor yet they that use the same escape Gods heavie and fearefull judgements. The Gentlemen, Barons, Earles, Lords and others, must be content to live upon their just rents, and suffer the Kirk to be restored to her libertie; that in her restitution, the poore, who heretofore by the cruell Papists have been spoiled and oppressed, may now receive some comfort and relaxation, that their teinds and other exactions be cleane discharged, and no more taken in times comming. The uppermost claith, corps-present; clerk-maile, the Pasche offering, teind-aile and all handlings upaland, can neither bee required, nor received of good conscience: Neither do we judge it to proceed of justice, that any man should possesse the teinds of another, but we think it a most reasonable thing that every man have the use of his owne teinds, provided that he answer to the Deacons and Treasurers of the Kirk, of that which justice shall be appointed to him. We require the Deacons

and Treasures, rather to receive the rents, then the Ministers themselves; because that of the tiends must not onely the Minister be susteined, but also the poore and schooles. And therefore we think it expedient that common Treasurers; to wit, the Deacons be appointed from yeare to yeare, to receive the whole rents appertaining to the Kirk, and that commandement be given that none be permitted either to receive, or yet to intromet with any thing apperteining to the sustination of the persons foresaid, but such as by common consent of the Kirk are thereto appointed.

If any think this prejudiciall to the tackes and assedations of them that now possesse the tiends. Let them understand, that their unjust possession is no possession before God; for they of whom they received their title, and presupposed right or warrant, were theeves and murtherers, and had no power so to alienate the patrimonie, and common good of the Kirk. And yet we are not so extreme, but that we wish just recompence to be made to such as have deburst summes of money to the unjust professors, so that it hath not been done of late dayes in prejudice of the Kirk. But such as are found and known to be done of plaine colluſion, in no wayes ought to be maintained by you. And for that purpose we thinke it most expedient that whosoever have assedation of tiends and Kirks, be openly warned to produce their assedation and assurance, that cognition being taken, the just takesmen may have the just and reasonable recompence for the yeares that are to runne, the profit of the yeares past being considered and deduced, and the unjust and surmised may be served accordingly; so that the Kirk in the end may receive her libertie and freedom, and that onely for the relieſe of the poore. Your Honours may easilie understand that we speake not now for our selves, but in favour of the Labourers defrauded and oppreſt by the Priests, and by their confederate pensioners; for while that the Priests Pensioner his idle belly is delicately fed, the poore, to whom the portion of that appertaines, was pined with hunger; and moreover the true labourer was compelled to pay that which he ought not. For the labourer is neither debtor to the dumb dog, called the Bishop, neither yet to his hired pensioner; but is debter onely to the Kirk. And the Kirk is bound to sustaine and nourish of her charges, the persons before mentioned, to wit, the Ministers of the word, the poore, and the teachers of the youth. But now to returne to the former head. The summes able to sustaine the forenamed persons,

and

and to furnish all things appertaing to the preservation of good order and policie within the Kirk, must bee lifted off the tenths, to wit, the tenth sheafe, hay, hemp, lint, fishes, tenth calfe, tenth lamb, tenth wool, tenth folle, tenth cheese. And because that we know that the tenth reasonably taken, as is before expressed, will not suffice to discharge the former necessitie, we think that all things doted in hospitalitie, and annuall rents both in burgh and land, pertaining to the Priests, Chantorie Colledges, Chappellanries, & the Freeries of all orders, to the sisters of the Seenes, and such others, be reteined still in the use of the Kirk or Kirks within the Townes and parishes where they were doted. Furthermore, to the upholding of the Universities, and sustentaaion of the Superintendents, the whole revennue of the temporalitie of the Bishops, Deanes, and Archdeanes lands, and of all rents of lands pertaining to the Cathedrall Kirks whatsoever. And further Merchants and rich craftsmen in free Burghs, having nothing to doe with the manuring of the ground, must take some provision of their Cities, Townes, and dwelling places for to support the need of the Kirk.

To the Ministers, and failing thereof, the Readers, must be restored their Manses and Gleibs; for else they cannot serve the flock at all times, as their dutie is; If any Gleib exceed six Acres of ground, the rest to remain in the hands of the possessours, till order be taken therein.

The receivers and collectors of these rents and duties, must be Deacons or Treasurers appointed from yeare to yeare in every Kirk, and by the common consent, and free election of the Kirk. The Deacons must distribute no part of that which is collected, but by command of the Ministers and Elders. And that they may command nothing to be delivered, but as the Kirk hath before determined; to wit, the Deacons shall of the first part pay the sums, either quarterly, or from halfe yeare to halfe yeare, to the Ministers, which the Kirk hath appointed. The same they shall doe to the Schoolemasters, Readers, and Hospitall, if any bee, receiving alwayes an acquittance for their discharge. If any extraordinarie summes be to be delivered, then must the Ministers, Elders, and Deacons, consult whether the deliverance of such summes, doth stand with the common utilitie of the Kirk, or not. And if they do universally condiscend and agree upon the affirmative or negative, then because they are in credit and office for the yeare, they may doe as best seemes; but if there be any controversie amongst themselves,

selves, the whole Kirk must be made privie, and after that the matter be proponed, and the reasons; the judgement of the Kirk with the Ministers consent shall prevaile. The Deacons shall be compelled and bound to make accounts to the Minister and Elders of that which they received, as oft as the policie shall appoint: and the Elders when they are changed (which must be every yeare) must cleare their counts before such Auditers as the Kirk shall appoint: and both the Deacons and Elders being changed shall deliver to them that shall be new elected all summes of monie corns and other profits resting in their hands: The tickets whereof must be delivered to the Super-intendants in their visitation, & by them to the great councell of the Kirk; that as well the abundance as the indigence, of every Kirk may be evidently known, that a reasonable equalitie may be had throughout this whole Realme. If this order be perfectly kept, corruption cannot suddenly enter. For the free and yearly election of Deacons and Elders shall suffer none to usurpe a perpetuall domination over the Kirk: the knowledge of the rentall shall suffer them to receive no more, then whereof they shall be bound to make accounts: the deliverance of monie to the new officers shall not suffer private men use in their private businesse, that which appertaines to the publick affaires of the Kirk.

The seventh head of Ecclesiasticall Discipline.

AS that no Common-wealth can flourish, or long endure, without good Lawes and sharpe execution of the same; so neither can the Kirk of God be brought to puritie, neither yet be retained in the same without the order of Ecclesiasticall Discipline, which stands in reproving and correcting of the faults, which the civill sword either doth neglect, or not punish: blasphemie, adulterie, murder, perjurie, and other crimes capitall, worthy of death, ought not properly to fall under censure of the Kirk; because all such open transgressors of Gods lawes, ought to be taken away by the civill sword. But drunkennesse, excesse, be it in apparell, or be it in eating and drinking, fornication, oppressing of the poore by exactions, deceiving of them in buying and selling by wrang met and measure, wanton words and licentious living tending to slander, doe openly appertaine to the Kirk of God to punish them, as Gods word commands. But because this accursed Papistrie hath brought in such confusion into the world, that neither was vertue rightly praised, neither yet vice severely

verely punished, the Kirk of God is compelled to draw the sword, which of God she hath received, against such open and manifest contemners, cursing and excommunicating all such, as well those whom the civill sword ought to punish, as the other, from all participation with her in prayers and Sacraments, till open repentance appeare manifestly in them. As the order and proceeding to excommunication ought to be slow and grave, so being once pronounced against any person of what estate or condition that ever they be, it must be kept with all severitie. For lawes made and not kept, engender contempt of vertue; and brings in confusion and libertie to sinne. And therefore this order we think expedient to be observed afore, and after excommunication. First, if the offence be secret or known to few men, & rather stands in suspition then in manifest probation, the offender ought to be privately admonished, to abstaine from all appearance of evill, which if hee promise to doe, and declare himselfe sober, honest, and one that feares God, and feares to offend his brethren, then may the secret admonition suffice for his correction. But if he either contemne the admonition, or after promise made do shew himselfe no more circumspect then he was before, then must the Minister admonish him, to whom if he be found inobedient they must proceed according to the rule of Christ, as after shall be declared. If the crime be publick, and such as is hainous, as fornication, drunkennesse, fighting, common swearing, or execration, then ought the offender to be called in presence of the Minister, Elders and Deacons, where his sinne and trespasse ought to be declared and aggreged; so that his conscience may feele how farre he hath offended God, and what slander he hath raised in the Kirk. If signes of unfained repentance appeare in him, and if he require to be admitted to publick repentance, the Minister may appoint unto him a day, when the whole Kirk convenes together, that in presence of all he may testifie his repentance, which before hee professed. Which if he accept, and with reverence confesse his sinne, doing the same, and earnestly desiring the Congregation to pray to God with him for mercy, and to accept him in their societie notwithstanding the former offence; Then the Kirk may and ought to receive him as a penitent. For the Kirk ought to be no more severe, then God declares himselfe to be, who witnesses that in whatsoever houre a sinner unfainedly repents, and turnes from his wicked way, that he will not remember one of his iniquities.

And

And therefore ought the Kirk diligently to advert, that it excommunicate not those whom God absolves. If the offender called before the Ministerie be found stubborn, hard-hearted, or in whom no signe of repentance appeares, then must he be dimitted with an exhortation to consider the dangerous estate in which hee stands, assuring him, that if they finde in him no other tokens of amendment of life, that they will be compelled to seek a further remedie. If he within a certaine space shew his repentance to the Ministerie, they may present him to the Kirk, as before is said: If he continue not in his repentance, then must the Kirk be advertised, that such crimes are commited amongst them, which by the Ministerie have been reprehended, and the persons provoked to repent; whereof becauſe no signes appeare unto them, they could not but signifie unto the Kirk the crimes, but not the person; requiring them earnestly to call to God to move and touch the heart of the offender, so that suddenly and earnestly hee may repent. If the person maligne, the next day of publick Assemblie, the crime and the person must be both notified unto the Kirk, and their judgements must be required, if that such crimes ought to be suffred unpunished amongst them; requeſt also should be made to the most discreet and neareſt friend of the offender to travell with him to bring him to knowledge of himself, and of his dangerous estate, with a commandement given to all men to call to God for the conversion of the unpenitent. If a solemne and speciall prayer were drawne for that purpose, the thing should be more gravely done. The third Sunday the Minister ought to require, if the unpenitent have declared any signes of repentance to one of the Ministerie; and if he have, then may the Minister appoint him to be examined by the whole Ministerie, either then instantly, or another day affixed to the Consistorie: and if repentance appeare, as well for his crime, as for his long contempt, then he may be presented to the Kirk; and make his confeſsion to be accepted as before is said: But if no man signifie his repentance, then ought he to be excommunicated, and by the mouth of the Minister, and consent of the Ministerie, and commandement of the Kirk must such a contemner be pronounced excommunicate from God, and from all societie of the Kirk. After which sentence may no person (his wife and familie onely excepted) have any kind of conversation with him, be it in eating and drinking, buying and selling; yea, in saluting or talking with him,

him, except that it be at commandement or licence of the Ministerie for his conversion, that hee, by such meanes confounded, seeing himselfe abhorred of the godly and faithfull, may have occasion to repent and so be saved. The sentence of excommunication must bee published universally throughout the Realme, lest that any man should pretend ignorance. His children begotten and borne after that sentence, and before his repentance may not be admitted to Baptisme, till either they be of age to require the same, or else that the mother, or some of his speciall friends, members of the Kirk; offer and present the childe, abhorring and damning the iniquity, and obstinate contempt of the impenitent.

If any man should thinke it severe that the child should be punished for the iniquitie of the father: let him understand that the Sacraments appertaine to the faithfull and their seed; but such as stubbornly contemne all godly admonition, and obstinately remaine in their iniquitie, cannot bee accounted amongst the faithfull.

The order for publick Offenders.

WEe have spoken nothing of them that commit horrible crimes, as murtherers, manslayers, adulterers; for such, as we have said, the civill sword ought to punish to dead: But in case they be permitted to live, then must the Kirk, as is before said, draw the sword which of God shee hath received, holding them as accursed even in their very fact. The offender being first called, and order of the Kirk used against him in the same manner, as the persons for their obstinate impenitency are publickly excommunicate. So that the obstinate impenitent after the sentence of excommunication, and the murtherer or adulterer stand in one case, as concerning the judgement of the Kirk. That is, neither of both may be received in the fellowship of the Kirk to prayers or Sacraments (but to hearing the word they may) til first they offer themselves to the Ministerie, humbly requiring the Ministers and Elders to pray to God for them, and also to be intercessors to the Kirk that they may be admitted to publick repentance, & to the fruition of the benefits of Christ Jesus, distributed to the members of his body. If this requeſt be humbly made, then may not the Ministers refuse to signifie the same unto the Kirk, the next day of publick preaching, the Minister giving exhortation to the Kirk, to pray to God to performe the worke which he appeares to

have begun, working in the heart of the offender, unfained repentance of his grievous crime & offence, and feeling of his great mercy by the operation of the holy Spirit. Therafter one day ought publickly to be assigned unto him to give open profession of his offence & contẽpt, & so to make publick satisfaction to the Kirk of God: which day the offender must appear in presence of the whole Kirk, with his owne mouth damning his owne impiety, publickly confessing the same: desiring God of his mercy & grace, & his Congregation, that it would please them to receive him in their society, as before is said. The Minist. must examin him diligently whether he findes a hatred or displeasure of his sinne, as well of his contempt, as of his crime: which if he confesse, he must travell with him, to see what hope he hath of Gods mercies; and if he find him reasonably instructed in the knowledge of Christ Jesus, in the vertue of his death, then may the Minister comfort him with Gods infallible promises, and demand of the Kirk if they be content to receive that creature of God whom Satan before had drawne in his nets, in the societie of their body, seeing that hee declared himselfe penitent. Which if the Kirk grant, as they cannot justly deny the same, then ought the Minister in publick prayer commend him to God, confesse the sinne of that offender before the whole Kirk, desiring mercy and grace for Christ Jesus sake. Which prayer being ended, the Minister ought to exhort the Kirk to receive that penitent brother in their favours, as they require God to receive themselves when they offend. And in signe of their consent, the Elders, and chiefe men of the Kirk, shall take the penitent by the hand, and one or two in the name of the rest shall kisse and imbrace him with reverence and gravity, as a member of Christ Jesus. Which being done, the Minister shall exhort the received that he take diligent heed in times comming that Sathan trap him not in such crimes, admonishing him that he will not cease to tempt and try by all meanes possible to bring him from that obedience which he hath given to God, and to the ordinance of Jesus Christ. The exhortation being ended, the Minister ought to give publik thankes unto God for the conversion of their brother, and for all benefits which we receive of Christ Jesus, praying for the increase and continuance of the same. If the penitent after he hath offered himselfe unto the Ministrie, or to the Kirk, be found ignorant of the principall points of our Religion, and chiefly in the Articles of Justification, and of the office of Christ Jesus,

Jesus, then ought he to be exactly instructed before he be received: For a mocking of God it is to receive them to repentance, who know not wherein standeth their remedy, when they repent their sinne.

Persons subject to Discipline.

TO Discipline must all the estates within this Realme be subject, as well the Rulers, as they that are ruled: yea the Preachers themselves, as well as the poore within the Kirk: And because the eye and mouth of the Kirk ought to be most single, and irreprehensible, the life and conversation of the Minister ought to be diligently tryed, whereof we shall speake after that we have spoken of the Election of Elders and Deacons, who must assist the Minister in all publick affaires of the Kirk.

The eight head touching the election of Elders and Deacons.

MEN of best knowledge in Gods word, and cleanest life, men faithfull and of most honest conversation that can be found in the Kirk, must bee nominate to be in election, and their names must be publickly read to the whole Kirk by the Minister, giving them advertisement, that from amongst them must be chosen Elders and Deacons. If any of these nominate be noted with publicke infamy, he ought to be repelled. For it is not seemly that the servant of corruption shall have authoritie to judge in the Kirk of God.

If any man know other of better qualities within the Kirk, then these that be nominate, let them be put in election, that the Kirk may have the choyce.

If the Kirk be of smaller number then that Seniors and Deacons can be chosen from amongst them, then may they well be joyned to the next adjacent Kirks. For the plurality of Kirks without Ministers and order, shall rather hurt then edifie.

The election of Elders and Deacons ought to be used every year once, which wee judge to be most convenient at the first day of August, lest of long continuance of such officers, men presume upon the liberty of the Kirk. It hurteth not that one be received in office moe years then one, so that he be appointed yearly by common and free election; provided alwayes that the Deacons and Thesaurers be not compelled to receive the office againe for the space of three yeares.

How the votes and suffrages may be best received, so that every

man may give his vote freely, every severall Kirk may take such order as best seemes them.

The Elders being elected, must be admonished of their office, which is to assist the Ministers in all publike affaires of the Kirk, to wit, in determining and judging causes, in giving admonition to the licentious liver, in having respect to the manners and conversation of all men within their charge. For by the gravity of the Seniors, the light & unbridled life of the licentious, must be corrected, & bridled. Yea the Seniors ought to take heed to the like manners, diligence and study of their Ministers. If he be worthy of admonition, they must admonish him; of correction, they must correct him: and if he be worthy of deposition, they, with consent of the Kirk, and Super-intendent, may depose him, so that his crime deserve so. If a Minister be light of conversation, by his Elders and Deacons he ought to be admonished. If he be negligent in study, or one that vaikes not upon his charge, or flock, or one that propones not faithfull doctrine, he deserves sharper admonition & correction. To the which if hee be found stubborn and inobedient, then may the Seniors of the Kirk complaine to the Ministry of the two next adjacent Kirks, where men of greater gravitie are. To whose admonition if he be found inobedient, he ought to be discharged of his Ministrie, till his repentance appeare, and a place be vakand for him. If any Minister be deprehended in any notable crime, as whordom, adultery, manslaughter, perjury, teaching of heresie, or any other deserving death, or that may be a note of perpetuall infamie, he ought to be deposed for ever. By heresie we mean pernicious doctrine plainly taught, and openly defended, against the foundations and principles of our faith: and such a crime we judge to deserve perpetuall deposition from the Ministry. For most dangerous we know it to be to commit the flocke to a man infected with the pestilence of heresie. Some crimes deserve deposition for a time, & while the person give declaration of greater gravitie and honestie. And if a Minister be deprehended drinking, brawling, or fighting, an open slanderer, or infamer of his neighbours, factious, and a sower of discord, he must be commanded to cease from his Ministrie, till he declare some sign of repentance, upon the which the Kirk shall abide him the space of 20. dayes, or further, as the Kirk shal think expedient, before they proceed to a new election. Every inferiour Kirk shall by one of their Seniors, and one of their Deacons, once in the yeare, notifie unto the

the Ministers of the Super-intendents Kirk, the life, manners, study & diligence of their Ministers, to the end the discretion of some may correct the levity of others. Not only must the life & maners of Ministers come under censure & judgement of the Kirk, but also of their wives, children and familie, judgement must be taken, that he neither live riotously, neither yet avaritiously; yea respect must be had how they spend the stipend appointed to their living. If a reasonable stipend be appointed, and they live avaritiously, they must be admonished to live as they receive: for as excesse & superfluitie is not tolerable in a Minister, so is avarice, & the carefull sollicitude of money, utterly to be damned in Christs servants, & especially in them that are fed upon the charge of the Kirk. We judge it unseemly and untolerable, that Ministers shall be buirded in common Ale-houses, or in Tavernes, neither yet must a Minister be permitted to frequent & commonly haunt the Court, unlesse it be for a time when he is either sent by the Kirk, either yet called for by the authoritie, for his counsell & judgement in civill affaires, neither yet must he be one of the Councell, be he judged never so apt for the purpose. But either must he cease from the ministery (which at his own pleasure he may not doe) or else from bearing charge in civill affaires, unlesse it be to assist the Parliament, if they be called.

The office of Deacons, as before is said, is to receive the rents, & gather the almes of the Kirk, to keep and distribute the same as by the Minsters and Kirk shall be appointed; they may also assist in judgement with the Minister and Elders, and may be admitted to read in assembly, if they be required, and be able thereto.

The Elders and Deacons with their wives and household, should be under the same censure that is prescribed for the Ministers. For they must be carefull over their office, and seeing they are judges over others manners, their own conversation ought to be irreprehensible. They must be sober, lovers and maintainers of concord and peace: and finally, they ought to be examples of godlines to others. And if the contrary thereof appeare, they must be admonished thereof by the Ministers, or some of their brethren of the Ministerie, if the fault be secret: and if the fault be open and known, they must be rebuked before the Ministerie, and the same order kept against the Senior and Deacon, that before is described against the Minister. We think it not necessary, that any publick stipend shall be appointed, either to the Elders, or yet to the

Deacons, because their travell continues but for a yeare, and also because that they are not so occupied with the affaires of the Kirk, but that reasonably they may attend upon their domesticall businesse.

The ninth head concerning the policie of the Kirk.

Policie wee call an exercise of the Kirk in such things as may bring the rude and ignorant to knowledge, or else inflame the learned to greater fervencie, or to reteine the Kirk in good order: And thereof there bee two sorts, the one utterly necessary, as that the word be truly preached, the sacraments rightly ministred, common prayers publickly made, that the children & rude persons be instructed in the chief points of religion, & that offences be corrected & punished: These things be so necessary, that without the same there is no face of a visible Kirk. The other is profitable, but not meerly necessary. That Psalms should be sung, that certain places of the Scripture be read when there is no sermon, that this day or that, few or many in the week, the Kirk should assemble: Of these and such others, we cannot see how a certaine order can be established; For in some kirkes the Psalms may conveniently be sung, in others perchance they cannot. Some kirkes convene every day, some twice, some thrice in the week, some perchance but once. In this and such like must every particular kirk by their consent appoint their owne policie. In great Townes we thinke expedient that every day there be either Sermon, or common prayers, with some exercise of reading of Scriptures. What day the publick Sermon is, we can neither require nor greatly approve that the common prayers be publickly used, lest that wee shall either foster the people in superstition, who come to the prayers, as they come to the Masse; or else give them occasion, that they think them no prayers, but which be made before and after Sermons.

In every notable town, we require that one day beside the Sunday be appointed to the Sermon and prayers, which, during the time of Sermon, must be kept free from all exercise of labour, as well of the Master as of the Servant. In smaller townes, as wee have said, the common consent of the kirk must put order, but the Sunday must straitly be kept both before & after noone in all townes. Before noone must the word be preached, and Sacraments minstred, as also marriage solemnized, if occasion offer: after noone must the yong children be publickly examined in their Catechisme

techisme in the audience of the people, whereof the Minister must take great diligence, as well to cause the people understand the questions proponed as answers, and that doctrine that may be collected thereof.

The order, & how much is appointed for every Sunday is already distinguished in the book of our common order, which Catechism is the most perfect that ever yet was used in the kirk; and after noone may Baptisme be ministred, when occasion is offered of great travell before noone. It is also to be observed, that prayers be after noone upon Sunday, where there is neither preaching nor catechisme. It appertaines to the policie of the kirk to appoint the times when the Sacraments shall be ministred. Baptisme may be ministred whensoever the word is preached: But we think it more expedient that it be ministred upon Sunday, or upon the day of prayers only after the Sermon, Partly to remove this grosse errour, by the which many are deceived, thinking that children be damned if they die without Baptism; and partly to make the people have greater reverence to the administration of the Sacraments then they have: for we see the people begin already to wax weary by reason of the frequent repetition of those promises.

Foure times in the yeare we think sufficient to the administration of the Lords Table, which we desire to be distincted, that the superstition of times may be avoided so farre as may be. For your Honours are not ignorant how superstitiously the people runne to that action at Pasche, even as if the time gave vertue to the Sacrament; and how the rest of the whole year, they are careless and negligent, as if it appertained not unto them, but at that time onely. We think therefore most expedient, that the first Sunday of March be appointed for one time, the first Sunday of June for another, the first Sunday of September for the third, the first Sunday of December for the fourth. We doe not deny but any severall kirk for reasonable causes may change the time, and may minister oftner, but we study to represse superstition. All Ministers must be admonished to be more carefull to instruct the ignorant, then ready to serve their appetite, and to use more sharp examination, then indulgence, in admitting to their great Mysteries such as be ignorant of the use and vertue of the same. And therfore we think that the administration of the Table ought never to be without examination passing before, & specially of them whose knowledge is suspect. We think that none are to be admitted

ted to this Mysterie, who can not formally say the Lords prayer, the Articles of the Beliefe, and declare the summe of the Law. Further, we think it a thing most expedient & necessary, that every Kirk have the Bible in English, and that the people be commanded to convene and heare the plaine reading and interpretation of the Scripture, as the Kirk shall appoint. By frequent reading, this grosse ignorance, which in this cursed Papistry hath overflowed all, may partly be removed. We thinke it most expedient that the Scripture be read in order: that is, that some one book of the old or new Testament be begun and orderly read to the end: And the same we judge of preaching where the Minister for the most part remaines in one place. For this skipping and divagation from place to place of Scripture, be it in reading, or be it in preaching we judge not so profitable to edifie the Kirk, as the continuall following of one text. Every Master of household must be commanded either to instruct, or cause to be instructed, his children, servants, and familie, in the principalls of the Christian Religion, without the knowledge whereof, ought none to be admitted to the Table of the Lord Jesus. For such as be so dull, and so ignorant, that they can neither try themselves, nor yet know the dignitie and mysterie of that action, cannot eat and drink of that Table worthily. And therefore of necessity we judge, that every yeare at the least, publick examination be had by the Ministers & Elders of the knowledge of every person, within the Kirk; to wit, that every Master and Mistresse of household come themselves, and their family, so many as be come to maturity, before the Minister and the Elders, & give confession of their faith. If they understand not, nor cannot rehearse the commandements of Gods law, know not how to pray, neither wherein their righteousnesse stands, or consists, they ought not to be admitted to the Lords Table. And if they stubbornly contemne, & suffer their children and servants to continue in wilfull ignorance, the discipline of the Kirk must proceed against them to excommunication: and then must that matter be referred to the Civill Magistrate. For seeing that the just lives by his own faith, and Christ Jesus justifies by knowledge of himselfe, insufferable we judge it that men be permitted to live and continue in ignorance, as members of the Kirk.

Moreover, men, women, Children, would be exhorted to exercise themselves in Psalmes, that when the Kirke doth convene and sing, they may be the more able together, with common hearts

hearts and voyces to praise God. In private houses we think expedient, that the most grave and discreet person use the common prayers at morne and at night, for the comfort and instruction of others. For seeing that we behold and see the hand of God now presently striking us with divers plagues, we thinke it a contempt of his judgements, or provocation of his anger more to be kindled against us, if we be not moved to repentance of our former unthankfulnesse, and to earnest invocation of his name, whose only power may, and great mercy will, if we unfainedly convert unto him, remove from us their terrible plagues, which now for our iniquities hang over our heads. *Convert us ô Lord, and we shall be converted.*

For Prophecying, or Interpreting of the Scriptures.

TO the end that the Kirk of God may have a tryall of mens knowledge, judgements, graces and utterances, as also such that have somewhat profited in Gods word, may from time to time grow in more full perfection to serve the Kirk, as necessity shall require, it is more expedient that in every towne, where Schooles and repaire of learned men are, there be in one certaine day every week appointed to that exercise, which S. *Paul* cals prophecying; The order whereof is expressed by him in their words, *Let two or three Prophets speake, and let the rest judge: But if any thing be revealed to him that sits by, let the former keep silence: yee may one by one all propheſie that all may learne, and all may receive consolation. And the spirit, that is, the judgements of the Prophets, are subject to the Prophets.* By which words of the Apostle it is evident, that in the Kirk of Corinth, when they did assemble for that purpose, some place of Scripture was read, upon the which one first gave his judgement to the instruction & consolation of the auditors: after whom did another, either confirm what the former had said, or added what he had omitted, or did gently correct, or explaine more properly, where the whole veritie was not revealed to the former. And in case things were hid from the one, and from the other, liberty was given for a third to speake his judgement to the edification of the Kirk. Above which number of three (as appeares) they passed not, for avoiding of confusion. This exercise is a thing most necessary for the Kirk of God this day in Scotland. For thereby, as said is, shall the Kirk have judgement, and knowledge of the graces, gifts, and utterances of every man

within their body. The simple, and such as have somwhat profited, shal be encouraged daily to study, & to proceed in knowledge, the Kirk shall be edified. For this exercise must be patent to such as list to heare and learne, & every man shall have liberty to utter and declare his minde and knowledge to the comfort and consolation of the Kirk. But lest of this profitable exercise there arise debate and strife, curious, peregrine, and unprofitable questions are to be avoided. All interpretation disagreeing from the principles of our faith, repugning to charity, or that stands in plaine contradiction with any other manifest place of Scripture, is to be rejected. The Interpreter in this exercise may not take to himself the liberty of a publick Preacher (yea, although he be a Minister appointed) but he must bind himselfe to his text, that hee enter not in digression, or in explaining common places: he may use no invective in that exercise, unlesse it be of sobriety in confuting heresies: in exhortations or admonitions he must be short, that the time may be spent in opening the minde of the Holy Ghost in that place: following the sequele and dependence of the text, and observing such notes as may instruct and edifie the auditor for avoiding of contention: neither may the Interpreter nor any in the Assemblie move any question in open audience, whereto himselfe is not able to give resolution, without reasoning with another, but every man ought to speake his own judgement to the edification of the Kirk.

If any be noted with curiosity of bringing in of strange doctrine, he must be admonished by the Moderator, Ministers and Elders, immediatly after the interpretation is ended.

The whole Ministers, a number of them that are of the Assembly, ought to convene together, where examination should be had, how the persons that did interprete did handle and convey the matter (they themselves being removed;) to every man must be given his censure. After the which, the person being called, the faults (if any notable be found) are noted, and the person gently admonished.

In that Assembly are all questions and doubts, if any arise, resolved without contention; the Ministers of the Parish Kirks in Landwart adjacent to every chiefe Town, and the Readers, if they have any gift of interpretation, within six miles, must concurre and assist these that prophecie within the townes, to the end that they themselves may either learne, or others may learne by them.

And

And moreover men in whom is supposed to be any gift which might edifie the Church, if they were well imployed, must be charged by the Minister and Elders, to joyne themselves with the session, and company of Interpreters, to the end that the Kirk may judge whether they be able to serve to Gods glory, & to the profit of the Kirk in the vocation of Ministers or not: And if any be found disobedient, and not willing to communicate the gifts and speciall graces of God with their brethren, after sufficient admonition, Discipline must proceed against them, provided that the civill Magistrate concurre with the judgement and election of the Kirk. For no man may be permitted as best pleaseth him, to live within the Kirk of God, but every man must be constrained by fraternall admonition and correction, to bestow his labours, when of the Kirk he is required, to the edification of others. What day in the week is most convenient for that exercise, what books of Scripture shall be most profitable to read, we refer to the judgement of every particular Kirk, we meane, to the wisedome of the Ministers and Elders.

Of Marriage.

BEcause that Marriage, the blessed ordinance of God, in this cursed Papistrie, hath partly, been contemned, and partly hath beene so infirmed, that the parties conjoyned could never be assured in conscience, if the Bishops and Prelates list to dissolve the same, we have thought good to shew our judgements how such confusion in times comming may be avoided.

And first publick inhibition must be made, that no person under the power or obedience of others, such as sonnes and daughters, & those that be under curators, neither men nor women, contract marriage privately, and without knowledge of their parents, tutors or curators, under whose power they are for the time: Which if they doe, the censure and discipline of the Kirk to proceed against them. If the son or daughter, or other, have their heart touched with the desire of marriage, they are bound to give honor to their parents, that they open unto them their affection, asking their counsell and assistance, how that motion, which they judge to be of God, may be performed. If the father, friend or master, gainestand their request, and have no other cause then the common sort of men have; to wit, lack of goods, and because they are not so high borne, as they require, yet must not the parties whose hearts are touched, make any covenant till further declara-

tion be made unto the Kirk of God, and therefore after that they have opened their mindes to their parents, or such others as have charge over them, they must declare it to the Minister also, or to the civill Magistrate, requiring them to travell with their parents for their consent, which to doe they are bound. And if they, to wit, the Minister or Magistrate find no cause, that is just, why the marriage required may not be fulfilled, then after sufficient admonition to the father, friend, master, or superiour, that none of them resist the work of God, the Minister or Magistrate may enter in the place of parents, and be consenting to their just requests, may admit them to marriage; For the work of God ought not to be hindred by the corrupt affections of worldly men. The work of God we call, when two hearts, without filthinesse before committed, are so joyned, & both require and are content to live together in that holy band of Matrimony. If any commit fornication with that woman hee requires in Marriage, they doe both lose this foresaid benefit as well of the Kirk, as of the Magistrate; For neither of both ought to be intercessors or advocats for filthy fornicators. But the father or neerest friend, whose daughter being a virgine is defloured, hath power by the law of God to compell the man that did that injurie to marry his daughter: and if the father wil not accept him by reason of his offence, then mayhe require the dowry of his daughter, which if the offender be not able to pay, then ought the civill Magistrate to punish his body by some other punishment. And because whoredome, fornication, adulterie, are sinnes most common in this Realme, we require of your Honours in the name of the eternall God, that severe punishment, according as God hath commanded, be executed against such wicked contemners. For we doubt not, but such enormities and crimes openly committed, provoke the wrath of God, as the Apostle speaketh, not onely upon the offenders, but upon such places, where without punishment they are committed. But to return to our former purpose, Marriage ought not to be contracted amongst persons, that have no election for lack of understanding. And therefore we affirme that bairns and infants cannot lawfully be married in their minor age, to wit, the man within 14. yeares, and the woman 12. years at least. Which if it have been, and they have kept themselves alwayes separate, we cannot judge them to adhere, as men & wives, by reason of that promise which in Gods presence was no promise at all: but if in yeares of judgement they have

have embraced the one the other, then by reason of that last consent, they have ratified that which others have permitted for them in their youth-head.

In a reformed Kirk Marriage ought not to be secretly used, but in open face, and publick audience of the Kirk, and for avoiding of dangers, expedient it is, that the band be publickly proclaimed 3. Sundayes, unlesse the persons be so knowne, that no suspition of danger may arise: and then may the time be shortned at the discretion of the ministrie. But no wayes can we admit marriage to be used secretly, how honourable soever the persons be. The Sunday before noon we think most expedient for marriage, & it be used no dayelse, without the consent of the whole ministery. Marriage once lawfully contracted, may not be dissolved at mans pleasure, as our master Christ Jesus doth witnes, unlesse adulterie be cõmitted; which being sufficiently proved in presence of the civill Magistrate, the innocent (if they so require) ought to be pronounced free, and the offender ought to suffer death, as God hath commanded. If the civill sword foolishly spare the life of the offender, yet may not the Kirke be negligent in their office, which is to excommunicate the wicked, and to repute them as dead members, & to pronounce the innocent party to be at freedome, be they never so honourable before the world. If the life be spared, as it ought not to be to the offenders, & if fruits of repentance of long time appeare in them, and if they earnestly desire to be reconciled with the Kirk, we judge they may be received to the participation of the Sacraments, and other benefits of the Kirk. For we would not that the Kirk should hold them excommunicate, whom God absolved, that is the penitent. If any demand whether that the offender after reconciliation with the Kirk, may not marry againe, We answer, that if they cannot live continently, and if the necessity be such, as that they feare further offence of God, we cannot forbid them to use the remedy ordained of God. If the party offended, may be reconciled to the offender, then wee judge that on no wayes it shall be lawfull to the offender to marry any other, except the party that before hath been offended; and the solemnization of the latter marriage must be in the open face of the Kirk, like as the former, but without proclamation of bands.

This we do offer as the best counsell that God giveth unto us in so doubtsome a case, but the most perfect reformation were, if

your Honours would give to God his honour and glory, that yee would preferre his expresse commandement to your own corrupt judgments, especially in punishing of these crimes, which he commandeth to be punished with death. For so should yee declare your selves Gods true obedient officiars, and your common-wealth should be rid of innumerable troubles.

We meane not that sinnes committed in our former blindnesse (which be almost buried in oblivion) shall be called again to examination and judgement. But we require that the law may be now, and hereafter so established and execute, that this ungodly impunity of sinne have no place within this Realme. For in the feare of God we signifie unto your Honours, that whosoever perswades you that ye may pardon where God commandeth death, deceives your soules, and provokes you to offend Gods Majestie.

Of Buriall.

BUriall in all ages hath beene holden in estimation to signifie that the same body which was committed to the earth should not utterly perish, but should rise againe, and the same we would have kept within this Realme. Provided that superstition, idolatry, and whatsoever hath proceeded of a false opinion, and for advantage sake, may be avoided, and singing of Masse, *placebo* and *dirige*, and all other prayers over, or for the dead, which are not onely superstitious and vaine, but also are idolatry, and doe repugne to the plaine Scriptures of God. For plaine it is, that every one that dyeth, departeth either in the faith of Christ Jesus, or departeth in incredulity. Plaine it is, that they that depart in the true faith of Christ Jesus rest from their labours, and from death doe goe to life everlasting, as by our Master and his Apostles we are taught. But whosoever departeth in unbeliefe, or in incredulity, shall never see life, but the wrath of God abides upon him. And so we say, that prayers for the dead are not onely superstitious and vaine, but doe expresly repugne to the manifest Scriptures and veritie thereof. For avoiding of all inconveniences we judge it best, that neither singing, nor reading be at buriall. For albeit things sung and read may admonish some of the living to prepare themselves for death, yet shall some superstitious think that singing and reading of the living may profit the dead. And therfore we think it most expedient, that the dead be conveyed to the place of buriall with some honest company of the Kirk, without either singing or reading; yea, without all kind of ceremony

heretofore

heretofore used, other then that the dead be committed to the grave, with such gravity and sobriety, as those that be present may seeme to feare the judgements of God, and to hate sinne which is the cause of death.

We are not ignorant, that some require a Sermon at the buriall, or else some place of Scripture to be read, to put the living in minde that they are mortall, and that likewise they must die. But let these men understand, that the Sermons which be daily made serve for that use; which if men despise, the funerall Sermons shall rather nourish superstition and a false opinion, as before is said, then that they shall bring such persons to a godly consideration of their own estate. Attour either shall the Ministers for the most part be occupied in funerall Sermons, or else they shall have respect of persons, preaching at the burials of the rich and honorable, but keeping silence when the poore and despised departeth; and this with safe conscience cannot the Minister doe. For seeing that before God there is no respect of persons, and that their Ministrie appertaineth to all alike, whatsoever they doe to the rich in respect of their Ministrie, the same they are bound to doe to the poorest under their charge. In respect of divers inconveniences we think it neither seemly that the Kirk appointed to preaching and ministration of the Sacraments shall be made a place of buriall, but that some other secret and convenient place, lying in the most free aire, be appointed for that use, which place ought to be walled and fenced about, and kept for that use onely.

For repairation of the Kirks.

LEst that the word of God, and ministration of the Sacraments by unseemlinesse of the place come in contempt, of necessity it is that the Kirk and place where the people ought publickly to convene be with expedition repaired with doores, windowes, thack, and with such preparation within, as appertaineth as well to the Majestie of God, as unto the ease and commodity of the people. And because we know the slothfulnesse of men in this behalfe, and in all other, which may not redound to their private commoditie, strait charge and commandement must be given, that within ane certaine day the reparation must be begun, and within another day to be affixed by your Honours, that it may be finished. Penalties and summs of mony must be injoyned, and without pardon taken from the contemners.

The reparation would be according to the ability and number

ber of Kirks. Every Kirk must have doores, close windowes of glasse, thackable to with-hold rain, a bell to convocate the people together, a pulpit, a basen for baptizing, and table for ministration of the Lords Supper. In greater Kirks, and where the Congregation is great in number, must reparation be made within the Kirk, for the quiet and commodious receiving of the people. The expenses are to be lifted partly of the people, and partly of the teinds, at the consideration of the Ministry.

For punishment of those that profane the Sacraments and contemne the word of God, and dare presume to minister them not being thereto lawfully called.

AS Satan hath never ceased from the beginning, to draw mankind in one of two extremities, to wit, that men should eitheir be so ravished with gazing upon the visible creatures, that forgetting the cause wherefore they are ordained, they attributed unto them a vertue and power, which God hath not granted unto them: or else that men should so contemn and despise Gods blessed Ordinance, and holy institutions, as if that neither in the right use of them there were any profit, neither yet in their profanations there were any danger. As this way, we say Satan hath blinded the most part of mankinde from the beginning: so doubt we not, but that he will strive to continue in his malice even to the end. Our eyes have seen, and presently doe see the experience of the one, and of the other. What was the opinion of the most part of men, of the Sacrament of Christs body and bloud, during the darkneese of superstition, is not unknowne. How it was gazed upon, kneeled unto, born in procession, and finally worshipped & honoured as Christ Jesus himselfe. And so long as Satan might then retaine men in that damnable idolatrie, he was quiet, as one that possessed his kingdome of darknes peaceably. But since that it hath pleased the mercies of God to reveale unto the unthankfull world the light of his Word, the right use and administration of his Sacraments, he assayes man upon the contrary part. For where not long agoe men stood in such admiration of that idol the Masse, that none durst have presumed to have said the Masse, but the shaven sort, the beasts marked men; some dare now be so bold as without all vocation to minister, as they suppose, the true Sacraments in open Assemblies: and some idiots (yet more wickedly and impudently) dare counterfeit in their house, that which the

the true Ministers doe in the open Congregations. They presume we say, to doe it in houses, without reverence, without Word Preached, and without Minister. This contempt proceeds, no doubt, from the malice and craft of that Serpent, who first deceived man, of purpose to deface the glory of Christs Evangell, and to bring his blessed Sacraments in a perpetuall contempt: And further, your Honors may cleerly see, how stubbornly and proudly the most part despises the Evangell of Christ Jesus offered unto you, whom unlesse that sharply and stoutly ye resist, we mean as well the manifest despiser, as the prophaner of the Sacraments, ye shall finde them pernicious enemies ere it be long. And therefore in the Name of the Eternall God, and of his Son Christ Iesus, we require of your Honors, that without delay, strait Lawes be made against the one, and the other.

We dare not prescribe unto you, what penalties shall be required of such: But this we feare not to affirme, that the one and the other deserve death. For if he who doth falsifie the seale, subscription, or coine of a King, is judged worthy of death, what shall we thinke of him who plainly doth falsifie the Seales of Christ Jesus, Prince of the Kings of the earth? If *Darius* pronounced that a balk should be taken from the house of that man, and he himself hanged upon it, that durst attempt to hinder the re-edifying of the materiall Temple, what shall we say of those, that contemptuously blaspheme God, and manifestly hinder the Temple of God, which is the soules and bodies of the elect to be purged by the true Preaching of Christ Jesus, from the superstition and damnable Idolatry, in which they have been long plunged, and holden captive? If ye, as God forbid, declare your selves carelesse over the true Religion, God will not suffer your negligence unpunished: and therefore more earnestly we require that strait Lawes may be made against the stubborne contemners of Christ Iesus, and against such as dare presume to minister his Sacraments, not orderly called to that Office, least while that there be none found to gainstand Impietie, the wrath of God be kindled against the whole.

The Papisticall Priests have neither power, nor authoritie to minister the Sacraments of Christ Jesus, because that in their mouth is not the Sermon of exhortation: and therefore to them must strait Inhibition be made, notwithstanding any usurpation they have had in the time of blindnesse. It is neither the clipping

of their crownes, the greasing of their fingers, not the blowing of the dumbe dogges, called the Bishops, neither the laying on of their hands, that maketh Ministers of Christ Iesus. But the Spirit of God inwardly first moving the hearts to seek Christs glory, and the profit of his Kirk, and thereafter the nomination of the people, the examination of the learned, and publike admission (as before is said) make men lawfull Ministers of the Word, and Sacraments. We speak of an ordinary vocation; and not of that which is extraordinary, when God by himselfe, and by his onely power, raiseth up to the Ministery such as best pleaseth his wisedome.

The Conclusion.

THUS have we in these few heads offered unto your Honors our judgements, according as we were commanded, touching the reformation of things, which heretofore have altogether been abused in this cursed Papistrie. We doubt not but some of our petitions shall appeare strange unto you at the first sight. But if your wisedomes deeply consider, that we must answere not only unto man, but also before the throne of the eternall God, and of his Son Christ Iesus, for the counsell which we give in this so grave a matter, your Honors shall easily consider, that more assured it is to us to fall in the displeasure of all men in the earth, then to offend the Majestie of God, whose justice cannot suffer flatterers, and deceitfull counsellors unpunished. That we require the Kirk to be set at such liberty, that she neither be compelled to feed Idle-bellies, neither yet to sustaine the tyrannie which heretofore hath been by violence maintained: wee know we shall offend many, but if we should keep silence hereof, wee are most assured to offend the just and Righteous God, who by the mouth of his Apostle hath pronounced this sentence, *He that labour-eth not, let him not eat.* If we in this behalfe, or in any other, require or aske any other thing then by Gods expresse Commandement, by equity and good conscience ye are bound to grant, let it be noted, and after repudiate. But if wee require nothing which God requireth not also, let your Honors take heed how ye gainestand the charge of him, whose hand and punishment yee cannot escape. If blinde affections rather lead you to have respect to the sustentation of these your carnall friends, who tyranously

have

have impyred above the flock of Christ Iesus, then that the zeale of Christ Iesus his glory provoke and move you to set his oppressed Kirk at freedome and libertie, wee feare your sharpe and suddaine punishments, and that the glory and honor of this enterprise be reserved unto others. And yet shall this our judgement abide to the generations following, for a monument and witnesse how lovingly God called you, and this nation to Repentance: what counsellours God sent unto you, and how you have used the same. If obediently ye heare God now calling, we doubt not but he shall heare you in your greateft necessitie. But if, following your owne corrupt judgements, ye contemne his voice and vocation, we are assured that your former iniquitie, and present ingratitude, shall together crave great punishment from God, who cannot long delay to execute his most just judgements, when after many offences, and long blindnesse, grace and mercy offered is contemptuously refused.

God the Father of our Lord Iesus Christ, by the power of his holy Spirit, so illuminate your hearts, that ye may cleerly see what is pleasing and acceptable in his presence, and so bow the same to his obedience, that ye may preferre his revealed will to your owne affections. And so strengthen you by the Spirit of Fortitude, that boldly yee may punish vice, and maintaine vertue within this Realme, to the praise and glory of his holy Name, to the comfort and assurance of your own consciences, and to the consolation, and the good example of the posterity following, Amen.

From Edinburgh the 20. *of* May. 1560.

By your Honours

most humble servitors.

Act of Secret Counsell, 17 *Januarii anno* 1560.

WEE which have subscribed thir presents, having advised with the Articles herein specified, as is above mentioned from the beginning of this book, thinkes the same good and conforme to Gods Word in all points; conforme to the notes and additions hereto eiked: and promises to

set the same forward to the uttermost of our powers. Providing that the Bishops, Abbots, Priors, and other Prelates and benificed men, which else have adjoyned them to us, bruik the revenues of their benefices during their life times, they sustaining and upholding the Ministry and Ministers, as herein is specified, for the Preaching of the Word, and ministring o the Sacraments.

sic subscribitur.

James Hamiltoun.
Archbald, Argyle.
James Stewart.
Rothes.
Boid.
William Lord Hay.
Alexander Cambell.
M. Alexander Gordoun.
Glencarne.
Uchiltrie.
Sanquhare.
S. Jhones.
William of Culrosse.
Drumlangrig.
Bargannie yonger.
Lochinvar.
Cunninghamhead.
James Haliburtoun.
Ihone Lochart of Bar.
Jone Schaw of Halie.
Scot of Haning.
James Maxwell.
George Fentoun of that ilk.
Andro Ker of Fadounside.
Andro Hamiltoun of Le-
Deane of Murray. (thane.

The

The second Booke of Discipline.

Heads and Conclusions of the Policie of the Kirk.

CHAP. I.

Of the Kirk and policie thereof in generall, and wherein it is different from the civill policie.

THE Kirk of God sometimes is largely taken, for all them that professe the Evangell of Iesus Christ, and so it is a company and fellowship not onely of the godly, but also of hypocrites, professing alwayes outwardly the true Religion.

Other times it is taken for the Godly and Elect only, and sometimes for them that exercise spirituall function in the congregation of them that professe the truth.

The Kirk in this last sense, hath a certain power granted by God, according to which it uses a proper jurisdiction and government, exercised to the comfort of the whole Kirk.

This power Ecclesiasticall is an authoritie granted by God the Father, through the Mediator Iesus Christ, unto his Kirke gathered, and having the ground in the Word of God to be put in execution by them, unto whom the spirituall government of the Kirk by lawfull calling is committed.

The Policie of the Kirk flowing from this power, is an order or forme of spirituall government, which is exercised by the members appointed thereto by the Word of God: and therefore is given immediately to the office-bearers, by whom it is exercised to the weale of the whole body.

This power is diverſly uſed: for ſometime it is ſeverally exerciſed, chiefly by the teachers; ſometime conjunctly by mutuall conſent of them that bear the office and charge, after the form of judgement. The former is onely called *poteſtas ordinis*, and the other *poteſtas juriſdictionis*.

Theſe two kinds of power have both one authority, one ground, one finall cauſe, but are different in the manner, and forme of execution, as is evident by the ſpeaking of our Maſter in the 16 and 18 of Matthew.

This power and policy Eccleſiaſticall is different and diſtinct in the own nature from that power and policy which is called Civill power, and appertaineth to the Civill government of the Common wealth, albeit they be both of God, and tend to one end, if they be rightly uſed, viz. to advance the glory of God, and to have godly and good ſubjects.

For this power Eccleſiaſticall floweth immediately from God, and the mediator Jeſus Chriſt, and is ſpirituall, not having a temporall head in the earth, but only Chriſt, the only ſpirituall King and governour of his Kirk.

It is a title falſly uſurped by Antichriſt, to call himſelf head of the Kirk, and ought not to be attributed to Angel, nor man, of what eſtate that ever he be, ſaving to Chriſt the onely head and Monarch in the Kirk.

Therefore this power and policy of the Kirk ſhould leane upon the word immediatly, as the onely ground thereof, and ſhould be taken from the pure fountains of the ſcriptures, the Kirk hearing the voice of Chriſt the only ſpirituall King, and being ruled by his laws.

It is proper to Kings, Princes and Magiſtrates to be called Lords, and dominators over their ſubjects whom they govern civilly, but it is proper to Chriſt onely to be called Lord and Maſter in the Spirituall government of the Kirk; and all others that bear office therein ought not to uſurp dominion therein, nor be called Lords, but only Miniſters, Diſciples, and ſervants. For it is Chriſts proper office to command and rule his Kirk univerſally, and every particular Kirk through his ſpirit and word, by the miniſtery of men.

Notwithſtanding, as the Miniſters and others of the Eccleſiaſticall eſtate are ſubject to the Magiſtrate civill, ſo ought the perſon of the Magiſtrate be ſubject to the Kirk ſpiritually, and in Eccleſiaſticall government. And the exerciſe of both theſe juriſdictions cannot ſtand in one perſon ordinary.

The

The Civill power is called the power of the Sword, and the other the power of the Keys.

The civill power should command the spirituall to exercise, and to doe their office according to the word of God; The spirituall rulers should require the Christian magistrate to minister justice, and punish vice, and to maintaine the liberty and quietnes of the Kirk within their bounds

The Magistrate commandeth externall things for externall peace and quietnesse amongst the subjects: the Minister handleth externall things onely for conscience cause.

The Magistrate handleth externall things only, and actions done before men, but the spirituall ruler judgeth both inward affections, and externall actions in respect of conscience, by the word of God.

The Civill Magistrate craves and gets obedience by the sword, and other externall meanes, but the Ministery by the spirituall sword, and spirituall means.

The Magistrate neither ought to preach, minister the sacraments, nor execute the censures of the kirk, nor yet prescribe any rule how it should be done, but command the Ministers to observe the rule commanded in the word, and punish the transgressors by Civill meanes. The Ministers exerce not the Civill jurisdiction, but teach the Magistrate how it should bee exercised according to the word.

The Magistrate ought to assist, maintaine and fortifie the jurisdiction of the Kirk. The Ministers should assist their Princes in all things agreeable to the word, providing they neglect not their own charge by involving themselves in civill affaires.

Finally, as Ministers are subject to the judgement and punishment of the Magistrate in externall things, if they offend: so ought the Magistrates to submit themselves to the discipline of the Kirk, if they transgresse in matters of Conscience and Religion.

Chap. II.

Of the Policie of the Kirk, and persons and office-bearers, to whom the administration is committed.

As in the civill policy the whole Commonweale consisteth in them that are governors, or Magistrates, and them that are governed, or subjects: So in the policy of the Kirk some are appointed to be rulers, and the rest of the members thereof to be ruled, and

obey

obey according to the word of God, and inspiration of his spirit, alwayes under one head and chiefe governour, Jesus Christ.

Again, the whole policy of the Kirk consisteth in three things, in Doctrine, Discipline, and Distribution. With Doctrine is annexed the administration of Sacraments: and according to the parts of this division, ariseth a sort of threefold officers in the Kirk, to wit, of Ministers Preachers, Elders Governours, and Deacons distributers. And all these may be called by a generall word, Ministers of the Kirk. For albeit the Kirk of God be ruled and governed by Jesus Christ, who is the only King, high Priest, and head thereof, yet he useth the ministery of men, as the most necessary middes for this purpose.

For so he hath from time to time, before the Law, under the Law, and in the time of the Evangell for our great comfort raised us men indued with the gifts of the spirit, for the spirituall government of his Kirk, exercising by them his own power, through his spirit and word to the building of the same.

And to take away all occasion of tyranny, he will that they should rule with mutuall consent of brether, and equality of power, every one according to their functions.

In the new Testament, and time of the Evangell, he hath used the Ministery of the Apostles, Prophets, Evangelists, Pastors, and Doctors in administration of the word: The Eldership for good order, and administration of the Discipline: The Deaconship to have the cure of the Ecclesiasticall goods.

Some of their Ecclesiasticall function are ordinary, and some extraordinary or temporary. There be three extraordinary functions; The office of the Apostle, the Evangelist and of the Prophet, which are not perpetuall, and now have ceased in the Kirk of God, except when it pleased God extraordinarily for a time to stirre some of them up againe.

There are foure ordinary functions or offices in the Kirk of God, the office of the pastor, Minister or Bishop, the Doctor, Presbyter or Elder, and the Deacon.

Their offices are ordinary, and ought to continue perpetually in the Kirk, as necessary for the government and policy thereof, and no more offices ought to be received or suffered in the Kirk of God, established according to his word.

Therefore all the ambitious titles invented in the kingdome of Antichrist, and in his usurped Hierarchy, which are not of one of

these

these foure sorts, together with the offices depending thereupon, in one word ought to be rejected.

Chap. III.

How the persons that bear Ecclesiasticall function, are to be admitted to their office.

VOcation or calling is common to all that should beare office within the Kirk, which is a lawfull way, by the which qualified persons are promoted to any spirituall office within the Kirk of God.

Without this lawfull calling it was never leasome to any person to meddle with any function Ecclesiasticall.

There are two sorts of Calling, one extraordinary by God immediately, as was of the Prophets and Apostles, which in Kirks established, and well already reformed hath no place.

The other calling is ordinary, which besides the calling of God, and inward testimony of a good conscience, is the lawfull approbation, and outward judgement of men, according to Gods word, and order established in his Kirk.

None ought to presume to enter in any office Ecclesiasticall without this good testimony before God, who onely knows the hearts of men.

This ordinary and outward calling hath two parts, election and ordination. Election is the chooſing out of a person, or persons, most able, to the office that vakes, by the judgement of the Eldership, and consent of the Congregation, to which shall be the person, or persons appointed.

The qualities in generall requisite in all them, who should beare charge in the Kirk, consist in soundnesse of Religion, and godlinesse of life, according as they are sufficiently set forth in the Word.

In the order of Election it is to be eschewed, that any person be Intruded in any offices of the Kirk, contrary to the will of the congregation to which they are appointed, or without the voice of the Eldership.

None ought to be intruded, or placed in the places already planted, or in any room that vakes not, for any worldly respect: and that which is called the benefice ought to be nothing else, but the stipend of the Ministers that are lawfully called.

Ordination is the separation and sanctifying of the person appointed to God and his Kirk, after he be well tried and found qualified.

The Ceremonies of Ordination are fasting, earnest Prayer, and imposition of hands of the Eldership.

All thir, as they must be raised up by God, and by him made able for the work whereto they are called; so ought they know their message to be limited within Gods word, without the bounds of the which they ought not to passe.

All thir should take these titles and names onely (lest they be exalted and puft up in themselves) which the Scriptures gives unto them, as these which import labour, travell and work, and are names of offices and service, and not of idlenesse, dignity, worldly honour or preheminence, which by Christ our Master is expresly reproved and forbidden.

All these office-bearers should have their own particular flocks amongst whom they exercise their charge.

All should make residence with them, and take the inspection and oversight of them, every one in his vocation.

And generally thir twa things ought they all to respect: the glory of God, and edifying of his kirk, in discharging their duties in their calling.

Chap. IIII.

Of the Office-bearers in particular, and first of the Pastors or Ministers.

Pastors, Bishops, or Ministers, are they who are appointed to particular Congregations, which they rule by the word of God and over the which they watch. In respect whereof sometime they are called Pastors, because they feed their Congregation; sometime *Episcopi*, or Bishops, because they watch above their flock; sometimes Ministers, by reason of their service and office, and sometimes also Presbyters or Seniors, for the gravity in manners which they ought to have in taking care of the spirituall government, which ought to be most deare unto them.

They that are called unto the Ministery, or that offer themselves thereunto, ought not to be elected without any certain flock be assigned unto them.

No man ought to ingyre himselfe, or usurpe his office without lawfull calling.

They who are once called by God, and duely elected by man, after that they have once accepted the charge of Ministery, may not leave their functions. The

The desertours should be admonished, and in case of obstinacy, finally, Excommunicate.

No Pastor may leave his flock without License of the Provinciall or Nationall Assembly, which if he doe, after admonitions not obeyed, let the censures of the Kirk strike upon him.

Unto the Pastors apperteins teaching of the Word of God, in season and out of season, publikly and privately, alwaies travelling to edifie, and discharge his conscience, as Gods word prescribes to him.

Unto the Pastors onely apperteins the administration of the Sacraments, in like manner as the administration of the Word: For both are appointed by God, as meanes to teach us, the one by the eare, and the other by the eyes, and other senses, that by both, knowledge may be transferred to the minde.

It appertains by the same reason to the Pastor to pray for the people, and namely, for the flock committed to his charge, and to blesse them in the name of the Lord, who will not suffer the blessings of his faithfull servants to be frustrate.

He ought also to watch above the manners of his flock, that the better he may apply the Doctrine to them in reprehending the dissolute persons, and exhorting the godly to continue in the feare of the Lord.

It appertains to the Minister after lawfull proceeding by the Eldership, to pronounce the sentence of binding and loosing upon any person, according unto the power of the keys granted unto the Kirk.

It belongs to him likewise, after lawfull proceeding in the matter by the Eldership, to solemnizate mariage betwixt them, that are to be joyned therein, and to pronounce the blessing of the Lord upon them that enter in at that holy Band in the feare of God.

And generally all publick denunciations that are to be made in the Kirk before the Congregation concerning the Ecclesiasticall affaires belonging to the Office of a Minister: For he is as messenger and Herauld betwixt God and the people in all these affaires.

Chap. V.

Of Doctors, and their Office, and of the Schooles.

ONE of the two ordinary and perpetuall functions that travell in the Word, is the Office of the Doctor, who may be

also called Prophet, Bishop, Elder, Catechiser, that is, teacher of the Catechisme, and rudiments of Religion.

His office is to open up the minde of the Spirit of God in the Scriptures simply, without such applications as the Ministers use, to the end that the faithfull may be instructed, and sound Doctrine taught, and that the purity of the Gospell be not corrupted through ignorance, or evill opinions.

He is different from the Pastor, not only in name, but in diversity of gifts. For to the Doctor is given the word of knowledge, to open up by simple teaching the mysteries of faith; to the Pastor the gift of wisdome, to apply the same by exhortation to the manners of the flock, as occasion craveth.

Under the name and office of a Doctor wee comprehend also the order in Schooles, Colledges, and Universities, which hath been from time to time carefully maintained, as well among the Jewes and Christians, as also among the prophane Nations.

The Doctor being an Elder, as is said, should assist the Pastor in the government of the Kirk, and concurre with the Elders his brethren in all assemblies; by reason the interpretation of the Word, which is onely judge in Ecclesiasticall matters, is committed to his charge.

But to preach unto the people, to Minister the Sacraments, and to celebrate mariages, pertaine not to the Doctor, unlesse he be otherwise called ordinarily: howbeit the Pastor may teach in the Schooles, as he who hath the gift of knowledge, oftentimes meet for that end, as the examples of *Polycarpus*, and others testifie, &c.

Chap. VI.

Of Elders, and their Office.

THE word Elder in the Scripture, sometime is the name of Age, sometime of Office. When it is the name of any Office, sometime it is taken largely, comprehending as well the Pastors and Doctors, as them who are called Seniors or Elders.

In this our division, we call these Elders, whom the Apostles call Presidents or Governours. Their office as it is ordinary, so is it perpetuall and alwayes necessary in the Kirk of God. The Eldership is a spirituall function, as is the Ministery.

Elders once lawfully called to the office, and having gifts from God meet to exercise the same, may not leave it again. Albeit such a number of Elders may be chosen in certaine Congregations, that

one

one part of them may relieve another for a reasonable space, as was among the Levites under the Law in serving of the Temple.

The number of the Elders in every Congregation cannot well be limited, but should be according to the bounds and necessity of the people.

It is not necessary that all Elders be also teachers of the Word, albeit the chiefe ought to be such and swa are worthy of double-honour.

What manner of persons they ought to be, we referre it to the expresse word, and namely the Canons written by the Apostle Paul.

Their office is as well severally, as conjunctly, to watch diligently upon the flock committed to their charge, both publikely, and privately, that no corruption of Religion, or manners, enter therein.

As the Pastors and Doctors should be diligent in teaching and sowing the seed of the Word, so the Elders should be carefull in seeking the fruit of the same in the people.

It appertains to them to assist the Pastor in examination of them that come to the Lords Table: item, in visiting the sick.

They should cause the acts of the assemblies, as well particular as generall to be put in execution carefully.

They should be diligent in admonishing all men of their duty according to the rule of the Evangell.

Things that they cannot correct by private admonitions they should bring to the Eldership.

Their principall office is to hold Assemblies with the Pastors and Doctors who are also of their number, for establishing of good order and execution of Discipline, unto the which Assemblies all persons are subject that remain within their bounds.

CHAP. VII.

Of the Elderships, Assemblies, and Discipline.

ELderships and Assemblies are commonly constitute of Pastors, Doctors, and such as we commonly call Elders, that labour not in the word and Doctrine: of whom, and of whose severall power hath been spoken.

Assemblies are of foure sorts. For either are they of particular Kirks and Congregations ane or moe, or of a Province, or of

a whole Nation, or of all and divers Nations professing one Jesus Christ.

All the Ecclesiasticall Assemblies have power to convene lawfully together for treating of things concerning the Kirk, and pertaining to their charge.

They have power to appoint times, and places to that effect, and at one meeting to appoint the dyet, time and place for another.

In all Assemblies an Moderatour should be chosen by common consent of the whole brethren convened, who should propone matters, gather the votes, and cause good order to be kept in assemblies.

Diligence should be taken, chiefly by the Moderator, that onely Ecclesiasticall things be handled in the assemblies, and that there be no medling with any thing pertaining to the civill jurisdiction.

Every Assembly hath power to send forth from them of their own number, ane or moe visitours to see how all things be ruled in the bounds of their jurisdiction.

Visitation of moe Kirks is no ordinary Office Ecclesiastick in the person of one man, neither may the name of a Bishop be attribute to the visitor onely, neither is it necessary to abide alwayes in one mans person, but it is the part of the Eldership to send out qualified persons to visit *pro re nata.*

The finall end of assemblies is first to keep the Religion and Doctrine in purity without error and corruption. Next, to keep conlinesse and good order in the Kirk.

For this orders cause, they may make certaine rules and constitutions appertaining to the good behaviours of all the members of the kirk in their vocation.

They have power also to abrogate and abolish all Statutes and Ordinances concerning Ecclesiasticall matters, that are found noysome and unprofitable, and agree not with the time, or are abused by the people.

They have power to execute Ecclesiasticall Discipline and punishment upon all transgressors, and proud contemners of the good order and policy of the Kirk, and so the whole Discipline is in their hands.

The first kinde and sort of assemblies, although they be within particular Congregation, yet they exerce the power, authority and Jurisdiction of the Kirk with mutuall consent, and therefore beare sometime the name of the Kirk.

When

When we speake of the Elders of the particular Congregations, we mean not that every particular Parish-kirk can or may have their own particular Eldershipes, specially in Landward; but we thinke three, foure, moe or fewer particular kirks may have one Eldership common to them all, to judge their Ecclesiasticall causes.

Yet this is meet, That some of the Elders be chosen out of every particular Congregation, to concur with the rest of their brethren in the common Assembly, and to take up the delations of offences within their own kirks, and bring them to the Assembly. This we gather of the practise of the Primitive kirke, where Elders, or Colledges of Seniors were constitute in Cities, and famous places.

The power of their particular Eldershipes is to use diligent labors in the bounds committed to their charge, that the kirks be kept in good order, to inquire diligently in naughty & unruly persons, and travell to bring them in the way againe, either by admonition or threatning of Gods judgements, or by correction.

It pertaines to the Eldership to take heed that the word of God be purely preached within their bounds, the Sacraments rightly ministred, the Discipline rightly maintained, and the Ecclesiasticall goods uncorruptly distributed.

It belongs to this kind of Assembly, to cause the ordinances made by the Assemblies provinciall, nationall, and generall, to be kept and put in execution.

To make constitutions which concerne τοπικὸν in the kirk, for the decent order of these particular kirks where they govern: Providing, they alter no rules made by generall or provinciall Assemblies, and that they make the provinciall Assemblies fore-seen of these rules that they shall make, and abolish them that tend to the hurt of the same.

It hath power to excommunicate the obstinate.

The power of election of them who beare Ecclesiasticall charges pertaines to this kinde of Assembly within their own bounds, being well erected, and constitute of many Pastors and Elders of sufficient abilitie.

By the like reason their deposition also pertaines to this kinde of Assembly: as of them that teach erronious and corrupt Doctrine, that be of slanderous life, and after admonition desist not; that be given to schisme or rebellion against the kirk, manifest blasphemy, simony, corruption of bribes, falshood, perjury, whoredome,

dome, theft, drunkenneſſe, fighting worthy of puniſhment by the Law, uſury, dancing, infamy, and all others, that deſerve ſeparation from the kirk.

Theſe alſo who are altogether found unſufficient to execute their charge ſhould be depoſed, whereof other kirks would be advertiſed that they receive not the perſons depoſed.

Yet they ought not to be depoſed, who through age, ſickeneſſe, or other accidents become unmeet to do their office, in which caſe their honour ſhould remaine to them, their kirk ſhould maintaine them; and others ought to be provided to doe their office.

Provinciall aſſembles we call lawfull conventions of Paſtors, Doctors, and other Elders of a Province, gathered for the common affaires of the kirk thereof, which alſo may be called the conference of the kirk and brethren.

Their aſſembles are inſtitute for weighty matters to be intreated by mutuall conſent and aſſiſtance of the brethren within that Province, as need requires.

This aſſembly hath power to handle, order, and redreſſe all things committed or done amiſſe in the particular aſſemblies.

It hath power to depoſe the office-bearers of that province for good and juſt cauſes deſerving deprivation.

And generally their aſſemblies have the whole power of the particular Elderſhips whereof they are collected.

The Nationall aſſembly, which is generall to us, is a lawfull convention of the whole kirks of the Realm or Nation where it is uſed and gathered, for the common affaires of the kirk, and may be called the generall Elderſhip of the whol kirks in the Realm. None are ſubject to repaire to this aſſembly to vote, but Eccleſiaſticall perſons to ſuch a number, as ſhall be thought good by the ſame Aſſembly, not excluding other perſons that will repaire to the ſaid Aſſembly to propone, hear, and reaſon.

This Aſſembly is inſtitute, that all things either committed, or done amiſſe in the Provinciall Aſſemblies may be redreſſed and handled, and things generally ſerving for the weale of the whole body of the kirk within the Realm may be foreſeen, intreated and ſet forth to Gods glory.

It ſhould take care, that kirks be planted in places where they are not planted.

It ſhould preſcribe the rule how the other two kindes of Aſſemblies ſhould proceed in all things.

This

This Assembly should take heed, that the spirituall jurisdiction, and civill, be not confounded to the hurt of the kirk: That the Patrimony of the kirk be not consumed, nor abused; and generally concerning all weighty affaires that concern the weale and good order of the whole Kirks of the Realm, it ought to interpone authority thereto.

There is besides these, another more generall kinde of Assemblie, which is of all Nations, and all estates of persons within the kirk, representing the universall kirk of Christ, which may be called properly the Generall Assembly, or Generall Councell of the kirk of God.

These Assemblies were appointed and called together specially, when any great schisme or controversie in Doctrine did arise in the kirk, and were convocate at command of godly Emperours being for the time, for avoiding of schisme within the Universall kirk of God, which becaus they pertain not to the particular estate of any Realm we cease further to speak of them.

Chap. VIII.

Of the Deacons and their Office, the last Ordinary function in the Kirk.

THE word Διακονος sometimes is largely taken, comprehending all them that bear office in the Ministery, and spirituall function in the kirk.

But now, as we speak, it is taken only for them, unto whom the collection and distribution of the almes of the faithfull and Ecclesiasticall goods doth belong.

The office of the Deacons so taken, is an ordinary and perpetuall Ecclesiasticall function in the kirk of Christ.

Of what properties and duties he ought to be that is called to this function, we remit it to the manifest Scriptures.

The Deacon ought to be called and elected, as the rest of the Spirituall Officers, of the which election was spoken before.

Their Office and power is to receive, and to distribute the whole Ecclesiasticall goods unto them, to whom they are appointed.

This they ought to doe according to the judgement, and appointment of the Presbyteries or Elderships (of the which the Deacons are not) that the patrimony of the kirk and poore, be not converted to private mens uses, nor wrongfully distribute.

CHAP. IX.

Of the Patrimony of the Kirk, and distribution thereof.

BY the Patrimony of the Kirk, we meane whatsoever thing hath been at any time before, or shall be in times comming given, or by consent or universall custome of Countries professing the Christian Religion applied to the publick use and utility of the kirk.

So that under the Patrimony we comprehend all things given or to be given to the Kirk and service of God, as lands, biggings, possessions, annuel rents, and all such like, wherewith the Kirk is doted, either by donations, foundations, mortifications, or any other lawfull titles of Kings, Princes, or any persons inferiour to them, together with the continuall oblations of the faithfull.

We comprehend also all such things as by Laws or Custome, or use of Countries have been applied to the use and utility of the Kirk; of the which sort are Teinds, Manses, Gleibs, and such like, which by common and municipall Laws and universall Custome are possessed by the Kirk.

To take any of this Patrimony by unlawfull means, and convert it to the particular and prophane use of any person, we hold it a detestable sacriledge before God.

The goods Ecclesiasticall ought to be collected, and distributed by the Deacons, as the word of God appoints, that they who beare office in the Kirk be provided for without care or solicitude.

In the Apostolicall Kirk, the Deacons were appointed to collect and distribute what summe soever was collected of the faithfull, to distribute unto the necessity of the Saints, so that none lacked amongst the faithfull.

These collections were not onely of that which was collected in manner of almes, as some suppose, but of other goods moveable, and unmoveable, of lands and possessions, the price whereof was brought to the feet of the Apostles.

This office continued in the Deacons hands, who intrometted with the whole goods of the Kirk, ay and while the estate thereof was corrupted by Antichrist, as the ancient Canons bear witnesse.

The same Canons make mention of a fourefold distribution of the Patrimony of the kirk, whereof one part was applyed to the Pastor or Bishop for his sustentation and hospitality; another to the Elders and Deacons, and all the Clergy; the third to the poor, sick

persons

persons and strangers; the fourth to the upholding other affaires of the kirk, specially extraordinary.

We adde hereunto the Schooles and Schoolemasters also, which ought and may be well sustained of the same goods, and are comprehended under the Cleargy. To whom we joyne all Clerks of Assemblies, as well particular as generall, Syndicks or Procutors of the kirk affaires, takers up of Psalmes, and such like other ordinary Officers of the Kirk, so farre as they are necessary.

CHAP. X.

Of the Office of a Christian Magistrate in the Kirk.

ALthough all the members of the Kirk be holden every one in their vocation, and according thereto to advance the Kingdom of Jesus Christ, so farre as lyeth in their power, yet chiefly Christian Princes, and other Magistrates, are holden to doe the same.

For they are called in the Scripture nourishers of the Kirk, for so much as by them it is, or at least ought to be maintained, fostered, upholden and defended against all that would procure the hurt therof.

So it pertains to the office of a Christian Magistrate, to assist and fortifie the godly proceedings of the Kirk in all behalfes; and namely to see that the publique estate and Ministery thereof be maintained and sustained, as it appertains, according to Gods Word.

To see that the Kirk be not invaded, nor hurt by false Teachers, and Hirelings, nor the rooms thereof be occupied by dumb doggs, or idle bellies.

To assist and maintain the Discipline of the Kirk, and punish them civilly, that will not obey the censure of the same, without confounding alwayes the one jurisdiction with the other.

To see that sufficient provision be made for the Ministery, the Schooles, and the poore: and if they have not sufficient to awaite upon their charges, to supply their indigence even with their own rents, if need require.

To hold hand as well to the saving of their persons from injury and open violence, as to their rents and possessions, that they be not defrauded, robbed, nor spoiled thereof.

Not to suffer the Patrimony of the Kirk to be applyed to prophane and unlawfull uses, or be devoured by idle bellies, and such as have no lawfull function in the Kirk, to the hurt of the Ministery, Schools, poore and other godly uses, whereupon the same ought to be bestowed.

To make lawes and constitutions agreeable to Gods word, for advancement of the Kirk, and policie thereof, without usurping any thing that pertains not to the civil sword, but belongs to the offices that are meerly Ecclesiasticall, as is the ministerie of the Word and Sacraments, using Ecclesiasticall Discipline, and the spirituall execution thereof, or any part of the power of the spirituall keys, which our Master gave to the Apostles, and their true successors.

And although Kings and Princes that be Godly, sometimes by their owne authority, when the Kirk is corrupted, and all things out of order, place Ministers, and restore the true service of the Lord, after the example of some godly Kings of *Juda*, and divers godly Empeours, and Kings also in the light of the new Testament. Yet where the ministerie of the Kirk is once lawfully constitute, and they that are placed, doe their office faithfully, all godly Princes and Magistrates ought to heare, and obey their voice, and reverence the Majestie of the Son of God speaking in them.

CHAP. XI.

Of the present abuses remaining in the Kirk, which we desire to be reformed.

AS it is the duty of the godly Magistrate to maintaine the present libertie, which God hath granted by the Preaching of his Word, and the true administration of the Sacraments within this Realme: So is it to provide, that all abuses which yet remaine in the Kirk, be removed, and utterly taken away.

Therefore, first the admission of men to papisticall titles of benefices, such as serve not, nor have no function in the Reformed Kirk of Christ, as Abbotes, Commendators, Priors, Prioresses, and other titles of Abbeys, whose places are now for the most part by the just judgement of God demolished, and purged of idolatry, is plain abuse, and is not to receive the Kingdome of Christ amongst us, but rather to refuse it.

Such like that they that of old were called the Chapiters and Convents of Abbeys, Cathedrall kirks, and like places, serve for nothing now, but to set fewes and tacks, if any thing be left of the kirk lands and teinds, in hurt and prejudice thereof, as daily experience teacheth, and therefore ought to be utterly abrogate and abolished.

Of the like nature are the Deanes, Archdeacons, Chantours, Subchantours, Thesaurers, Chancellors and others having the like titles flowing from the Pope and Canon law onely, who have no place in the reformed kirk.

The

The kirks also which are united together, and joyned by annexation to their benefices, ought to be separated and divided, and given to qualified Ministers, as Gods Word craves.

Neither ought such abusers of the kirks Patrimony to have vote in Parliament, nor sit in Councell under the name of the kirk and kirkmen, to the hurt and prejudice of the libertie thereof, and laws of the Realme made in favour of the Reformed kirk.

Much lesse is it lawfull, that any person amongst these men should have five, sixteen, twenty or moe kirks, all craving the charge of souls, and bruike the patrimony thereof, either by admission of the Prince, or of the kirk, in this light of the Evangell. For it is but a mockage to crave reformation, where such like have place.

And in so farre, as in the order taken at *Leith*, in the yeere of our Lord 1571, it appeares that such may be admitted, being found qualified; either that pretended order is against all good order, or else it must be understood not of them that be qualified in worldly affaires, or to serve in Court, but such as are qualified to teach Gods Word, having their lawfull admission of the kirk.

As to Bishops, if the name Ἐπισκοπος be properly taken, they are all one with the Ministers, as before was declared. For it is not a name of superiority and lordship, but of office and watching.

Yet becaus in the corruption of the kirk, this name (as others) have been abused, and yet is likely to be, we cannot allow the fashion of these new chosen Bishops, neither of the Chapiters that are Electors of them to such offices, as they are chosen unto.

True Bishops should addict themselves to a particular flock, which sundry of them refuse, neither should they usurpe Lordship over their brethren, and over the inheritance of Christ, as these men doe.

Pastors, in so farre as they are Pastors, have not the office of Visitation of moe kirks joyned to the pastorship, without it be given to them.

It is a corruption, that Bishops should have further bounds to visit, nor they may lawfully.

No man ought to have the office of Visitation, but he that is lawfully chosen thereunto.

The Elderships being well established, have power to send out visitours one or moe, with commission to visit the bounds within their Eldership, and likewise after count taken of them, either

continue them, or remove them from time to time, to the which Eldershipes they shall be alwayes subject.

Criminall jurisdiction in the person of a pastor, is a corruption.

It agreeth not with the word of God, that Bishops should be Pastors of Pastors, Pastors of many flocks, and yet without a certaine flock, and without ordinary teaching.

It agreeth not with the Scriptures, that they should be exemed from the correction of their brethren, and Discipline of the particular Eldership of the Kirk, where they shall serve, neither that they usurpe the Office of Visitation of other Kirks, nor any other function beside other Ministers, but so farre as shall be committed to them by the kirk.

Wherefore, we desire the Bishops that now are, either to agree to that order that Gods word requires in them, as the generall kirk will prescribe unto them, not passing their bounds, either in Ecclesiasticall or Civill affaires, or else to be deposed from all function in the kirk.

We deny not in the meane time, but Ministers may and should assist their Princes when they are required, in all things agreeable to the Word, whether it be in Councell, or Parliament, or otherwayes; Providing alwayes, they neither neglect their own charges, nor through flattery of Princes hurt the publick estate of the Kirk.

But generally, we say, no person under whatsoever title of the Kirk, and specially the abused titles in Papistry, of Prelates, Convents, and Chapters, ought to attempt any act in the Kirks name, either in Councell, or Parliament, or out of Councell, having no Commission of the Reformed Kirk within this Realme.

And by Act of Parliament it is provided, that the Papisticall Kirk and Jurisdiction should have no place within the same, and no Bishop nor other Prelate in times comming should use any jurisdiction flowing from his authority.

And againe, that no other Ecclesiasticall Jurisdiction should be acknowledged within this Realme, but that which is, and shall be in the Reformed Kirk, and flowing therfrom.

So we esteem holding of Chapiters in Papisticall manner, either in Cathedrall kirks, Abbeyes, Colledges, or other conventuall places, usurping the name and authority of the kirk, to hurt the patrimony thereof, or use any other Act to the prejudice of the same, since the yeare of our Lord 1560 yeares, to be abuse and corruption, contrary to the liberty of the true kirk, and lawes of the Realme;

and

and therefore ought to be annulled, reduced, and in times comming utterly discharged.

The dependances also of the Papisticall jurisdiction are to be abolished; of the which sort is mingled jurisdiction of the Commissars, in so farre as they meddle with Ecclesiasticall matters, and have no Commission of the kirke thereto, but were elected in time of our Soveraignes mother, when things were out of order. It is an absurd thing, that sundry of them having no function of the kirk, should be Judges to Ministers, and depose them from their roomes. Therefore they either would be discharged to meddle with Ecclesiasticall matters, or it would be limited to them in what matters they might be Judges, and not hurt the liberty of the kirk.

They also that before were of the Ecclesiastique estate in the Popes kirk, or that are admitted of new to the Papisticall titles, and now are tollerate by the lawes of the Realme to possesse the two-part of their Ecclesiasticall rents, ought not have any further liberty, but to intromet with the portion assigned and granted to them for their life-times; and not under the abused titles which they had to dispon the kirk-rents, set tackes and fewes thereof at their pleasure, to the great hurt of the kirk, and poore labourers that dwell upon the kirk-lands, contrary to all good conscience and order.

CHAP. *XII.*

Certain speciall heads of Reformation, which we crave.

WHatsoever hath been spoken of the offices of the kirk, the severall power of the office-bearers, their conjunct power also, and last of the patrimrny of the kirk, we understand it to be the right Reformation which God craves at our hands, that the kirk be ordered according thereto, as with that order which is most agreeable to the Word.

But because something would be touched in particular, concerning the estate of the Countrey, and that which we principally seek to be reformed in the same, we have collected them in these heads following.

Seeing the whole Countrey is divided in Provinces, and thir Provinces againe are divided in Parishes, as well in land-ward, as in Townes; in every Parish and reasonable Congregation there would be placed one or moe Pastors to feed the flock, and no Pastor or

Mi-

Minister alwayes to be burdened with the particular charge of moe kirks or flocks then one alanerly.

And becauſe it will be thought hard to finde out Paſtors or Miniſters to all the paroch kirks of the Realm, as well in Landward, as in Towns, we think by the advice of ſuch as commiſſion may be given to by the kirk and Prince, Pariſhes in landward or ſmall Villages, may be joyned two or three or more, in ſome places together, and the principall and moſt commodious kirks to ſtand, and be repaired ſufficiently, and qualified Miniſters placed thereat; and the other kirks, which are not found neceſſary, may be ſuffered to decay, their kirk-yards alwayes being kept for buriall places, and in ſome places where need requires, a Pariſh, where the Congregation is over great for one kirk, may be divided in twa or moe.

Doctors would be appointed in Univerſities, Colledges, and in other places needfull, and ſufficiently provided for, to open up the meaning of the Scriptures, and to have the charge of Schooles, and teach the rudiments of Religion.

As for Elders, there would be ſome to be cenſurers of the manners of the people, one or moe in every Congregation, but not an Aſſembly of Elders in every particular kirk, but onely in Towns, and famous places, where reſort of men of judgement and ability to that effect may be had, where the Elders of the particular kirks about may convene together, and have a common Elderſhip, and aſſembly-place among them, to treat of all things that concerns the Congregations of which they have the overſight.

And as there ought to be men appointed to unite and divide the Pariſhes, as neceſſity and commodity requires: So would there be appointed by the generall kirk, with aſſent of the Prince, ſuch men as feare God, and know the eſtate of the Countries, that were able to nominate and deſigne the places, where the particular Elderſhips ſhould convene, taking conſideration of the Dioceſſe, as they were divided of old, and of the eſtate of the Countries, and Provinces of the Realm.

Likewiſe concerning Provinciall and Synodall Aſſemblies conſideration were eaſie to be taken: How many and in what places they were to be holden, and how oft they ſhould convene, ought to be referred to the liberty of the generall kirk, and order to be appointed therein.

The

The Nationall Assemblies of this Countrey, called commonly the Generall Assemblies, ought alwayes to be reteined in their own liberty, and have their owne place.

With power to the kirk to appoint times and places convenient for the same, and all men, as well Magistrates, as inferiours to be subject to the judgement of the same in Ecclesiasticall causes, without any reclamation or appellation to any Judge, Civill or Ecclesiasticall within the Realm.

The liberty of the election of persons called to the Ecclesiasticall function, and observed without interruption, so long as the kirk was not corrupted by Antichrist, we desire to be restored and retained within this Realm.

So that none be intruded upon any Congregation, either by the Prince, or any inferiour person, without lawfull election, and the assent of the people over whom the person is placed, as the practise of the Apostolicall and Primitive Kirk, and good order craves.

And because this order, which Gods word craves, cannot stand with patronages and presentation to benefices used in the Popes kirk, we desire all them, that truely feare God, earnestly to consider, that for as much as the names of patronages and benefices, together with the effect thereof, have flowed from the Pope, and corruption of the Canon law onely, in so farre as thereby any person was intruded or placed over Kirkes having *Curam animarum.*

And for as much as that manner of proceeding hath no ground in the word of God, but is contrary to the same, and to the said liberty of Election, they ought not now to have place in this light of Reformation. And therefore, whosoever will embrace Gods word, and desire the kingdome of his Son Christ Jesus to be advanced, they will also embrace, and receive that policie and order which the word of God, and upright estate of his Kirk craves, otherwise it is in vaine that they have profest the same.

Notwithstanding as concerning other patronages of benefices that have not *curam animarum*, as they speak: such as are chaplenries, prebendaries founded upon temporall lands, annuels, and such like, may be reserved unto the ancient Patrones, to dispone hereupon, when they vaike, to schollers and bursers, as they are required by act of Parliament.

As for the Kirk rents in generall we desire that order be admitted and maintained amongst us, that may stand with the sincerity

of Gods word, and practise of the purity of the Kirk of Christ:

To wit, that, as was before spoken, the whole rent and patrimony of the Kirk, excepting the small patronages before mentioned, may be divided in foure portions: one thereof to be assigned to the Pastor for his entertainment, and hospitality; an other to the Elders, Deacons and other officers of the Kirk, such as clerks of Assemblies, takers up of the Psalmes, Beadels and keepers of the Kirk, so far as is necessary: Joyning with them also the Doctors, and Schooles, to help the ancient foundations where need requires: the third portion to be bestowed upon the poore members of the faithfull, and hospitalls: the fourth for reparation of the Kirks, and other extraordinary charges as are profitable for the Kirk, and also for the common-wealth, if need require.

We desire therefore the Ecclesiasticall goods to be uplifted and distributed faithfully to whom they appertaine, and that by the ministerie of the Deacons, to whose office properly the collection and distribution thereof belongs, that the poore may be answered of their portion thereof, and they of the Ministery live without care and solicitude: as also the rest of the treasury of the Kirk may be reserved, and bestowed to their right uses.

If these Deacons be elected with such qualities as Gods word craves to be in them, there is no feare, that they shall abuse themselves in their office, as the profane Collector did of before.

Yet because this vocation appeares to many to be dangerous, let them be oblished, as they were of old, to a yearely count to the Pastors and Eldership; and if the Kirk and Prince think expedient, let cautioners be oblished for their fidelity, that the Kirk rents on na wayes be dilapidat.

And to the effect this order may take place, it is to be provided that all other intrometters with the Kirk rent, Collectors generall or speciall, whether it be by appointment of the Prince, or otherwaies, may be denuded of further intromission therewith, and suffer the Kirk rents in time comming to be wholly intrometted with by the ministrie of the Deacons, and distribute to the use before mentioned.

And also, to the effect that the Ecclesiasticall rents may suffice to these uses for the which they are to be appointed, Wee thinke it necessary to be desired, that all alienations, setting of fewes, or tacks of the rents of the Kirk, as well lands as tiends, in hurt and diminution of the old rentalls, be reduced and annulled,

nuiled, and the patrimony of the of Kirk restored to the former old liberty.

And likewise, that in times comming the tiends be set to nane, but to the labourers of the ground, or else not set at all, as was agreed upon, and subscribed by the Nobility of before.

CHAP. 13.

The utilitie that shall flow from this reformation to all Estates.

SEeing the end of this spirituall government and policie whereof we speak, is, that God may be glorified, the kingdome of Jesus Christ advanced, and all who are of his mysticall body may live peaceable in conscience; Therfore we dare boldly affirme, that all these who have true respect to these ends, will even for conscience cause gladly agree and conforme themselves to this order, and advance the same, so farre as lyeth in them, that their conscience being set at rest, they may be repleniſhed with spiritual gladnesse in giving full obedience to that which Gods word, and the testimony of their owne conscience doth crave, and refusing all corruption contrary to the same.

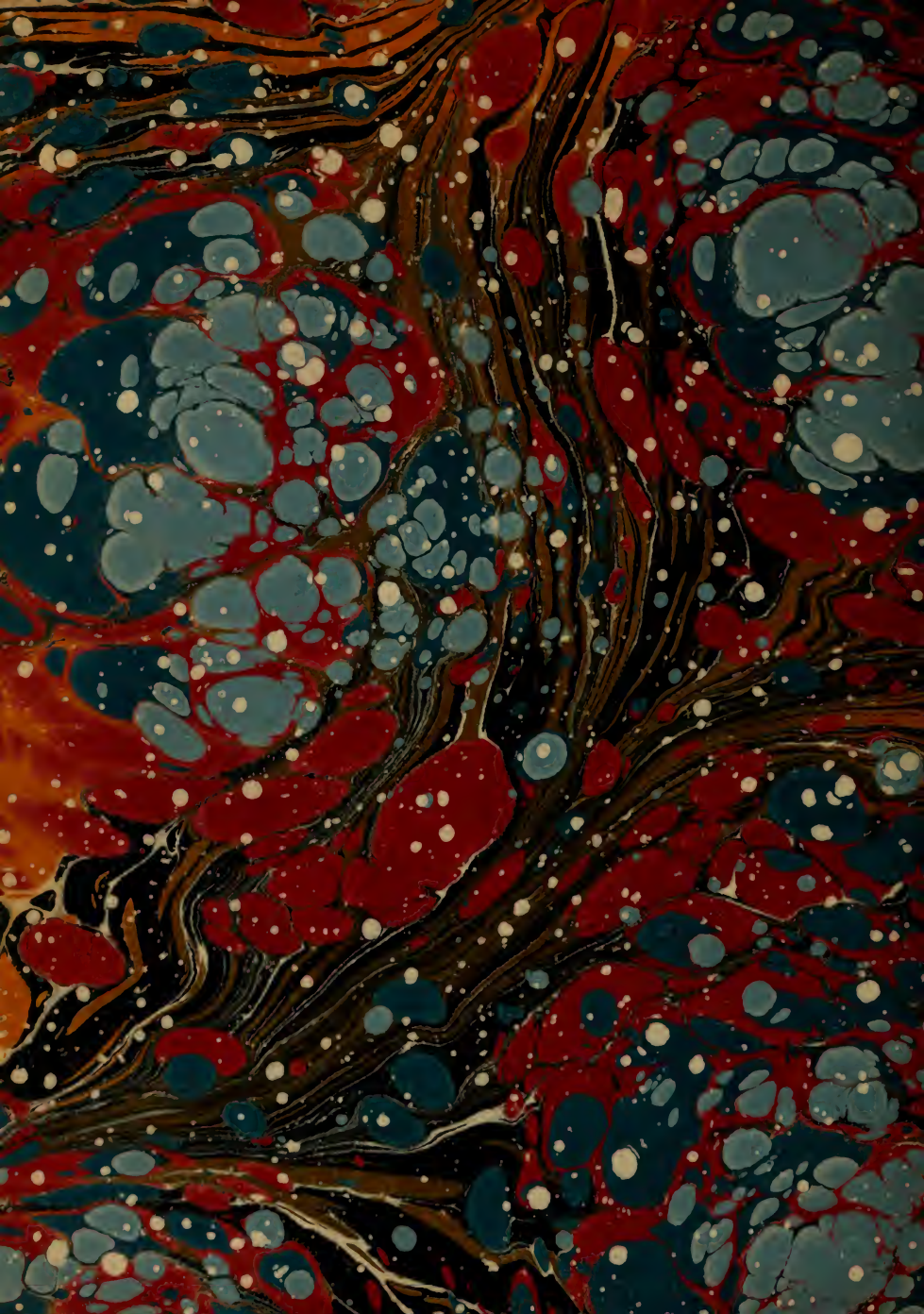
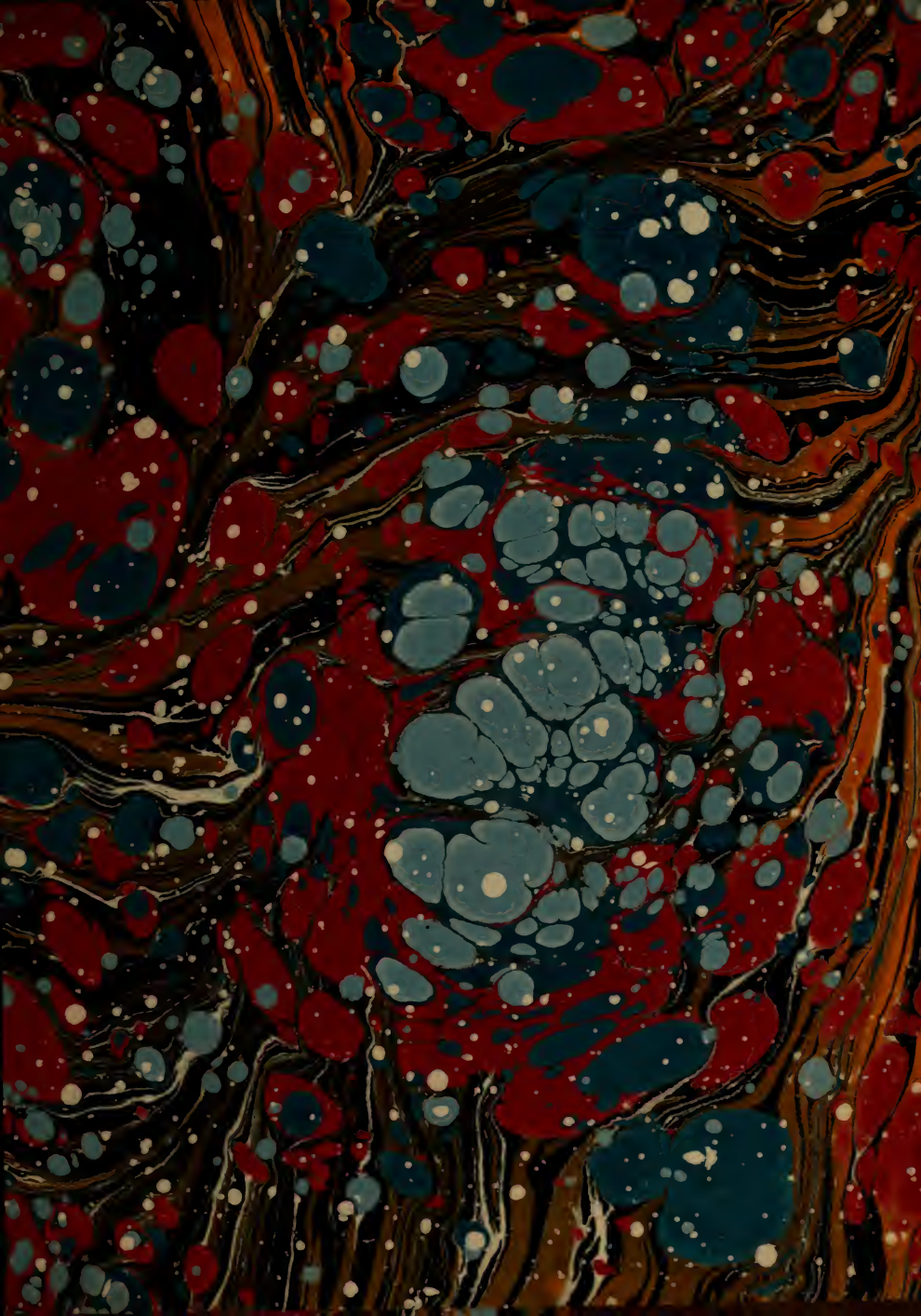
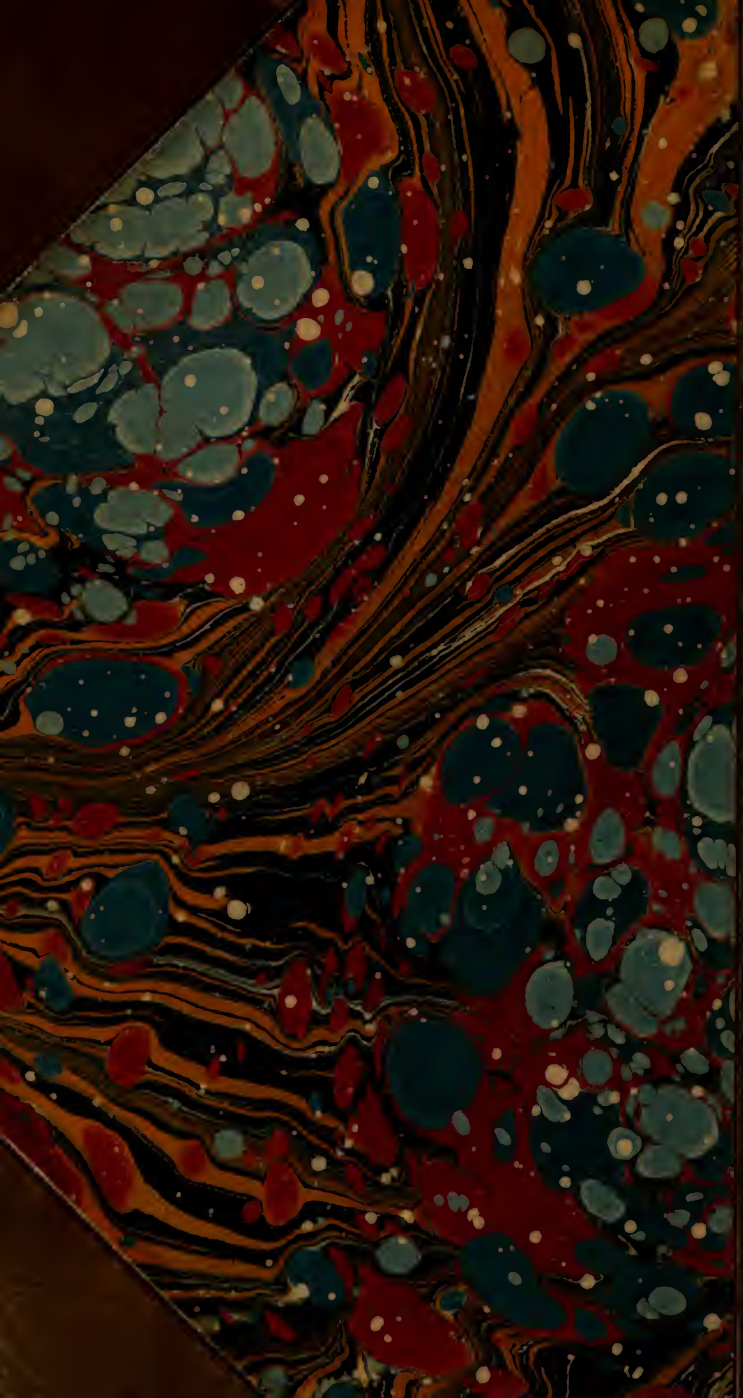
Next wee shall become an example and paterne of good and godly order to other nations, countries, and Kirks professing the same Religion with us, that as they have glorified God in our continuing in the sincerity of the word hitherto, without any errours, praise be to his name: so they may have the like occasion in our conversation, when as we conforme our selves to that discipline, policie, and good order, which the same word, and purity of reformation craveth at our hands: Otherwise that fearfull sentence may be justly said to us, *The servant knowing the will of his Master, and not doing it*, &c.

Moreover, if we have any piety or respect to the poore members of Jesus Christ, who so greatly increase and multiply amongst us, we will not suffer them to be longer defrauded of that part of the patrimony of the Kirk, which justly belongs unto them; and by this order, if it be duly put to execution, the burden of them shall bee taken off us to our great comfort, the streets shall be cleansed of the cryings and murmurings of them, as we shall no more be any scandall to other Nations, as we have hitherto been, for not taking order with the poore amongst us, and causing the word which we professe to be evill spoken of, giving occasion of

slander to the enemies, and offending the consciences of the simple and godly.

Besides this, it shall be a great ease and commodity to the whole common people, in relieving them of the building and upholding their Kirks, in bigging of brigges, and other like publick workes: to the labourers of the ground in payment of their tiends, and shortly in all these things, whereinto they have been hitherto rigorously handled by them that were falsly called Kirk-men, their tacksmen, factours, chalmerlanes and extortioners.

Finally, to the Kings Majestie, and common-wealth of the countrey this profit shall redound, That the other affaires of the Kirk being sufficiently provided, according to the distribution, of the which hath been spoken; the superplus being collected in the treasurie of the Kirk may be profitably imployed, and liberally bestowed upon the extraordinary support of the affaires of the Prince and Common-wealth, and specially of that part which is appointed for reparation of Kirks.

So to conclude, all being willing to apply themselves to this order, the people suffering themselves to be ruled according thereto: the Princes and Magistrates not being exemed, and these that are placed in the Ecclesiasticall estate rightly ruling and governing, God shall be glorified, the Kirk edified, and the bounds thereof inlarged, Christ Jesus and his Kingdome set up, Satan and his Kingdome subverted, and God shall dwell in the midst of us, to our comfort, through Jesus Christ, who together with the Father and the Holy Ghost, abides blessed in all eternity, *Amen.*

FINIS.